DÆMONOLOGIA SACRA:

OR, A

TREATISE

OF

Satans Temptations.

The Third Part.

CONTAINING

An Account of the Combate betwixt Christ and Satan, in *Matth.* 4. Wherein the deep Subtilty of Satan, in managing those Temptations, is laid open, as the grand Instance of the Sum of his Policy in all his Assaults upon Men; Leading to a consideration of many Temptations in particular, and of special directions for Resistance.

By *R. G.*

Heb. 4. 15.
—*He was Tempted in all points like as we are, yet without Sin.*

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PART. III.

MATTH. 4. 1.

Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil.

CHAP. I.

The First circumstance of the Combate. The time when it happened. The two Solemn Seasons of Temptation. The Reasons thereof.

I Shall here consider the great Temptation which it pleased our Lord *Christ* to submit unto, as a most famous *Instance* for confirmation, and illustration of the Doctrine of Temptations already handled.

The first Verse sets down several remarkable circumstances of this Combate; all of them matter of weight and worth. As

First, The *Time* when this fell out; not as a loose and *accidental Emergency*, but as *particularly* made *choice* of both by God and Satan, being most fit, and proper for the *design* which each of them were carrying on. This is expresly noted in *Mat.* 4. 1. *Then was Jesus led up*: but more fully in *Mark* 1. 12. *Immediately the Spirit driveth him into the Wilderness*; Manifestly directing us to expect something worthy of our Observation in that circumstance: Neither

ther can we miss of it, when the things unto which this directs us, are so fully related immediately before. For we find in both these Evangelists, (which speak so exactly of the time of these Temptations) that *Christ* was baptized of *John*; this was in order to the fulfilling the *Righteousness* of his *Office*. As the *Priests* under the Law when they came to be *thirty years old*, entred upon their Function, by Washings (or Baptizings) and *Anointings*: So *Christ* (that he might answer his Type) beginning to be about *thirty years of Age*, was solemnly inaugurated into the great Office of the *Mediatorship* by *Baptism*, and the *extraordinary* descending of the *Holy Ghost*; by which *he was anointed with the Oyl of gladness above his Fellows*. To this solemn Instalment the Father adds an honourable Testimony concerning him; *This is my beloved Son, in whom I am well pleased*. Immediately after this was he carried to the place of Combate. Hence we may infer,

Numb. 4. 3. *Vid.* Lightfoot Temple-Service and Harmony. Levit. 8. 6. 12. Luk. 3. 23.

Obs. 1. *That our entring upon a special Service for God, or receiving a special Favour from God; are two Solemn Seasons which Satan makes use of for Temptation.* Often these two Seasons *meet* together in the same *Person*, at the same *time*. *Paul* after his rapture into the third Heaven, which (as some conceive) was also upon his entrance upon the Ministry, was buffeted by the Messenger of Satan.

2 Cor. 12. 2, 7.

Sometime these two Seasons are *severed*; yet still it may be observed, that the Devil watcheth them. When any Servant of God is to engage in any particular employment, he will be upon him. He Assaulted *Moses* by persecution, when he was first called to deliver *Israel*. As soon as *David* was Anointed, immediately doth he enrage the Minds of *Saul* and his Courtiers against him. It was so ordinary with *Luther*, that he at last came to this, that before any *Eminent Service*, he constantly expected either a *fit* of *Sickness*, or *the buffetings of Satan*. He is no less sedulous in giving his Assaults when any Child of God hath been under peculiar Favours, or Enjoyments: The *Church* after an high entertainment with *Christ*, is presently overcome by a careless sleepy indisposition.

Cant. 5. 1, 2.

Though this may seem strange, yet the harshness of such a Providence on *God's part*, and the boldness of the attempt on *Satan's part*, may be much taken off by the consideration of the reasons hereof.

First, On *Satan's part*: It is no great wonder to see such an undertaking, when we consider his Fury, and Malice. The more

we receive from God, and the more we are to *do* for him, the more doth he *malign* us. So much the more as God is Good, by ſo much is his Eye Evil.

Secondly, There are (in ſuch caſes as theſe) ſeveral *advantages*, which (through our weakneſs and imperfection) we are too apt to give him; and for theſe he lieth at the catch.

As firſt, *Security*. We are apt to grow proud, careleſs, and confident after, or upon ſuch Employments and Favours; even as men are apt to ſleep or ſurfeit upon a full Meal, or to forget themſelves, when they are advanced to Honour. *Job's* great Peace and Plenty made him (as he confeſſeth) ſo confident, that he concluded he ſhould *die in his Neſt*. *David* enjoying the Favour of God in a more than ordinary meaſure, (though he was more acquainted with viciſſitudes and changes than moſt of men) grows ſecure in this apprehenſion, that he *ſhould never be moved*: but he acknowledgeth his miſtake, and leaves it upon Record as an Experience neceſſary for others to take warning by, that when he became warm under the Beams of God's Countenance, then he was apt to fall into Security. And (this it ſeems was uſual with him in all ſuch caſes) when he was moſt ſecure, he was neareſt ſome trouble, or diſquiet: *Thou didſt hide thy Face*, (and then to be ſure the Devil will ſhew his) *and I was troubled*. Enjoyments beget Confidence; Confidence brings forth Careleſneſs; Careleſneſs makes God withdraw, and gives opportunity to Satan to work unſeen. And thus as Armies after Victory growing ſecure, are oft ſurprized; So are we oft after our Spiritual Advancements thrown down.

Job 29. 18.

Pſal. 30. 6.

Secondly, *Diſcouragement*, and tergiverſation is another thing the Devil watcheth for. By his Aſſaults he repreſents the Duty difficult, tedious, dangerous, or impoſſible, on purpoſe to diſcourage us, and to make us fall back. No ſooner doth *Paul* engage in the Goſpel, than the Devil is upon him, ſuggeſting ſuch hazards as he knew were moſt prevalent with our frail natures; if he had not been aware of him, and refuſed to hearken to what Fleſh and Blood would have ſaid in the Caſe. When God honoured *Moſes* with the high Employment of delivering *Iſrael*; the hazard and danger of the work was ſo ſtrongly fixed upon his thoughts, that he makes many excuſes; one while pleading his *Inability* and Inſufficiency; *Who am I, that I ſhould go to Pharaoh?* Another while he urgeth *Iſraels unbelief*, and a ſeeming Impoſſibility to ſatisfy

Gal. 1. 16.

Exod. 3. 11.

Exod. 4. 1. ſatisfy them of his Commiſſion; After that he deviſeth another ſhift, *I am not Eloquent*, in the 10*th verſe*. And when all theſe ſubterfuges were removed, (Satan had ſo affrighted him with the trouble and difficulty of this undertaking,) that he attempts to *break* away from his duty; ver. 13. *Send by the hand of him whom thou wilt ſend*; That is, ſpare me and ſend another: and till the anger and diſpleaſure of God was manifeſted againſt him, he ſubmitted not. In *Jonah* the Temptation went higher. He (upon the apprehenſions mentioned) *ran away* from his Service, and puts God to convince him by an extraordinary puniſhment. And when Satan prevails not ſo far, as *wholly* to deter men by ſuch onſets; yet at leaſt he doth *diſhearten* and diſcourage them: So that the work loſeth much of that Glory, Excellency, and Exactneſs, which a ready and chearful undertaking would put upon it.

Thirdly; The *Fall* or miſcarriage of the Saints at ſuch times is of more than ordinary *diſadvantage*; not only to *others*, (for if they can be prevailed with to lay aſide their work, or to neglect the Improvement of their Favours, others are deprived of the benefit and help that might be expected from them) but alſo to *themſelves*. A prevailing Temptation doth more than ordinarily prejudice them at ſuch times. The greatneſs of the diſappointment under ſpecial Service, the unworthy neglect, and unanſwerableneſs to ſpecial Favours are *Extraordinary Provocations*, and produce more than ordinary *Chaſtiſments*; as we ſee in *Jonah's* Affliction, and the *Spouſes* deſertion.

Secondly; As we have ſeen the reaſon of *Satan's Keenneſs* in taking thoſe Opportunities; So may we conſider the reaſons of *God's Permiſſion*, which are theſe.

Firſt, Temptations at ſuch Seaſons are permitted for more eminent *tryal* of the upright. On this account was *Job* tempted.

Secondly, For an *increaſe* of diligence, humility and watchfulneſs. If theſe Priviledges and Mercies will not diſcourage Satan, what will? And if Satan ſo openly malign ſuch Enjoyments, we may be *awakened* to hold them *faſter*; and ſet a *double Guard* upon them.

Thirdly, For a plentiful *Furniture of Experience*. Temptation is the Shop of Experience. *Luther* was ſo great a gainer by this, that he became able ſo to ſpeak to the *Conſciences* and *Conditions* of his hearers, that the *thoughts* of their hearts were *manifeſted* by his

ſpeaking;

ſpeaking; as if he had had an *Intilligencer* in their own *Boſoms*. Hence did he commend *Prayer*, *Meditation*, and *Temptation*, as neceſſary requiſites for the accompliſhment of a Miniſter.

This may adminiſter matter of Counſel to us in *both caſes* aforementioned. If we be put upon eminent *Employments*, or receive eminent *Favours*. Applic.

Firſt, We muſt not be ſo ſecure as to think Satan will be aſleep that while, or that we are beyond danger. While we are *receiving* Kindneſſes, he is *deviſing* Plots, and laying Snares. With Priviledges and Mercies expect Exerciſes and Hazards.

Secondly, in particular; We may receive ſomething of advice from this conſideration, in reference to *both* Caſes. 1. If God is about to *employ* us in any Service, (1.) We have little need to be *confident* of our abilities, or performance, when we know that Temptations *wait* for us. (2.) We muſt not only be ſenſible of our weakneſs, that we be not confident; but we muſt be *apprehenſive* of the *Strength* and Power of God to carry us through, that we be not *diſcouraged*. (3.) We muſt ſee our *Oppoſition*, that we may be *watchful*; and yet muſt we refuſe to give it the leaſt place of conſideration in our *debates* of Duty; leſt it *ſway* us againſt Duty, or *diſhearten* us in it. 2. If God be pleaſed to Honour us with peculiar *Favours*. Then (1.) Though we muſt improve them to the full, yet muſt we not feed on them *without fear*. (2.) We muſt not ſtay in the Enjoyment, or play with the Token; but look to the *tendency* of ſuch Favours, and improve them to duty, as to their proper end.

CHAP.

CHAP. II.

The second Circumstance, Christs being led by the Spirit. What hand the Spirit of God hath in Temptations. And of running into Temptation when not led into it.

THe second *Circumstance* acquaints *how Christ* was carcarried to the Combate. In Solemn Combates and Duels, the Persons undertaking the Fight, were usually carried to the place with great *Solemnity* and *Ceremony*: *Christ* in this Spiritual Battel is described, as having the *conduct* of the Spirit, *He was led up of the Spirit, &c.* What this Spirit was, is (though by a needless and over-officious diligence) questioned by some: but we need not stay much upon it, if we consider the phrase of the *Evangelists*; who mention *Spirit* without any *Note* of Distinction: (which of necessity must have been added, if it had intended, either his *proper* Spirit as Man; or the *wicked* Spirit Satan) directing thereby, to understand it of him to whom the word *Spirit* is more peculiarly attributed; *(viz.)* the *Holy Ghost*. Or if we observe the close *connexion* in *Luke* betwixt that Expression of Christ's *being full of the Holy Ghost*, and his being *led by the Spirit*, it will be out of controversy, that the *Holy Spirit* is here intended. Hence was it that *Beza* translates it more fully; *Jesus being full of the Holy Ghost, was led, eodem Spiritu, of the same Spirit*; and the *Syriack* in *Matthew* doubts not to express it by the *Holy Spirit*: And what else can be imagined? When in this Text the *Spirit* that *led* him up, and the *Devil* that *tempted*, are mentioned in so direct an opposition. *He was led of the Spirit into the Wilderness to be tempted of the Devil.* The manner of his being carried thither is expressed by such words as signify (though not an External *rapture* like that of *Philip*) a strong inward *Motion*, and *Impulse* upon him. The Spirit *driveth* him, saith *Mark*. ἐκβάλλει The Spirit *led* him, saith *Luke*, using the same word, by which ἤγετο. the Scripture elsewhere expresseth the Power of the Spirit upon the Children of God; who are said to be *led* by him.

Hence

Hence note; *That the Spirit of God hath a hand in Temptations.* *Obs.* 2.
Christ was led by the Spirit to be tempted. This must not be understood, as if God did *properly* tempt any to sin; either by *inticing* their hearts to evil, or by *moving* and suggesting wicked things to their minds, or by *infusing* evil *Inclinations*, or by any *proper compliance* with Satan to undermine, and delude us by any treachery or deceit: none of these can be imagined without apparent derogation to the holiness of God, *who tempteth no man, neither can he be tempted with evil*: But what we are to understand by the *Holy Spirit's* concerning himself in temptations, is included in these particulars.

First, God gives *Commission* to Satan; without which his hand would be sealed up under an impossibility of reaching it out against any.

Secondly, *Opportunities* and occasions do depend upon his *Providence*; without which nothing comes to pass. Neither we nor any thing else, do or can move without him.

Thirdly, The Spirit *oversees* the Temptation as to *Measure*, and *Continuance*; The length and breadth of it is ordered by him.

Fourthly, The *issue* and consequences of every Temptation are at his appointment; The ways of its working for our Exercise, Humiliation or Conviction, or for any other good and advantage whatsoever, they all belong to his determination.

So that it is not improper to assert, that *God* and *Satan* do *concur* in the same temptation; though the *ways* of proceeding, with the *aims* and *intentions* of both, be *directly different* and contrary. Hence is it, that the Temptation of *David*, 1 *Sam.* 24. 1. and 1 *Chron.* 21. 1. are upon *several regards*, attributed both to God and Satan.

This note is of use, to remove those harsh *Interpretations* which *Appl.* 1.
poor tempted Christians meet withal, commonly, from such as have not touched their burdens with the least of their Fingers. Men are apt in these cases to judg,

First, The *Ways of Religion*, as being ways (at least in the more serious and rigid practice of them) of intolerable *hazard* and perplexity; and only upon an Observation, *That those who most addict themselves to a true and strict observance of Duty and Command, usually complain of Temptations; and express sometimes their fears and distress of heart about them.* This is your Reading, your Praying and Hear-

ing. Such Preaching (say they) leads men to dispair, and perpetual disquiet; And upon the whole, they conclude it dangerous to be religious above the *common rate* of those that prosecute it in a slow and careless *indifferency*.

Secondly, The like Severity of Censure do they use in reference to the Spiritual *State* of the tempted; as if they were *Vessels of his hatred*; and such as were by him given up to the power of this *Wild Boar* of the *Forrest* to devour and tear. All kind of distresses are obnoxious to the worst of misjudgings from malevolent minds. The Sufferings of *Christ* produced this censorious Scoff, *Let God deliver him, if he will have him.* *Davids* troubles easily induced his Adversaries to conclude that *God had forsaken him, and that there was none to deliver him.* But in troubles of this nature (where especially there are frightful complainings against themselves) men are more easily drawn out to be peremptory in their uncharitable determinations concerning them. Because the trouble it self is somewhat *rare*, and apt to beget *hideous Impressions*: and withall the *vent* which the afflicted parties give by their bemoaning of their Estate, in hope to ease themselves thereby, is but taken as a *Testimony* against themselves, and the undoubted *Ecchoes* of their real feelings.

Psal. 71. 11.

Thirdly, Their *Sins* are upon this Ground misjudged and heightned. *Unusual Troubles* with common Apprehension argue *unusual Sins*. The Viper upon *Paul's* hand, made the *Barbarians* confident he was a Man of more than ordinary Guilt and Wickedness. *David's* Sickness was enough to give his Enemies occasion to surmise that it was the punishment of some great Transgression. *An evil disease*, (say they) *cleaveth to him*. Those that were overwhelmed by the Fall of the Tower of *Sileo*, and those whose Blood *Pilate* mixed with their Sacrifices, were judged *greatest Sinners*. But in *inward* Temptations, this misjudging confidence is every way more heightned; and those that are *most molested* are supposed to have given *more way* to Satan.

Acts 28. 4.
Psal. 41 8.
Luke 13. 4.

Fourthly, Temptations are also misjudged to be *worse* than they are. They are indeed things to be trembled at; but they are not properly of an astonishing, amazing or dispairing consideration: as men are apt to think that view the workings of them at a distance.

Against all those unrighteous surmises, the poor afflicted Servants of Christ may have relief from this truth in hand, That the *Holy Spirit* of God hath a *hand* in Temptations: and therefore it

is impossible, that every where they should be of such a *Signification.* Were they in themselves no way *serviceable* to God's Glory in the Gracious Exercise of his Children, the Spirit of *Wisdom* and *Holiness* would not at all have a *hand* in them. If under Satan's Assaults you meet with those that by such a harshness of Censure, would *aggravate* your troubles, and so *grieve* those whom God hath sadned; you may boldly appeal from them to him that judgeth righteously. And indeed if men would but consider in the saddest case of this nature, either 1. The *End* of the Lord in permitting Temptations which (if seen) would give an high justification of his dealing; and force men to applaud and magnify his Wisdom, rather than to censure it. Or, 2. If they could but see the *secret ways* of God's *Support.* How he acts his part, in *holding* them by the hand, in *counterworking* of Satan, and *confounding* him under the exercise of his highest malice; and also in the ways of his *preservation* and *deliverance.* Or, 3. If the *harmlesness* of Temptations when their *sting* is taken out were but weighed, men would change their minds as readily, as the *Barbarians* did, when they saw the Viper not effect that mischef they supposed upon *Paul*; And would see cause to stand amazed at the contrivances of *so much* Power and Wisdom, as can turn these to quite *other ends and uses*, than what they of *themselves* seem to threaten.

This Consideration will further express its usefulness, in *comforting* us under Temptations. It might have been *Paul's* great discouragement, that in his answer before *Nero* no man stood with him: But this was his support, that *God was with him.* The like encouragement we have under all Assaults of Satan, that we are not *left* to our selves, but the *Spirit of God* is with us; and that he concerns himself on a *design* to *over-see*, and *over-rule* his work, and to put a *check* upon him when there is need. So that he cannot tempt *as* he will, nor *when* he will, nor in *what* he would, nor as *long* as he would; but that in all cases, we may rely upon the great Master-contriver, for relief, help, mitigation, or deliverance; as there is need.

Appl. 2.

2 Tim. 4. 16.

Obs. 3.

In that the *Evangelists* do not say that Christ cast himself upon a Temptation, neither did go to undertake it, till he was *led* to it, we note, *That whatever may be the advantage of a Temptation by the Spirits ordering of it; or what security from danger we may promise to our selves upon that account, yet must we not run upon Temptations;*

though we must submit when we are fairly led into them. The reasons of this truth are these:

First, There is so much of the *nature* of *evil* in Temptations that they are to be avoided if possible. Good they may *accidentally* be, (that is beyond their proper nature and tendency) by the *over-ruling* hand of God; but being in their own *natural constitution* evil, 'tis inconsistent with *humane* nature to *desire* them *as such.*

Secondly, To *run* upon them would be a dangerous *tempting* of God, (that is) making a bold and presumptuous trial (without call) whether he will put forth his power to rescue us or not. *Now he that runs upon a Temptation hath no promise to be delivered out of it.* And besides, runs upon so desperate a *provocation*, that in all probability he shall *miscarry* in it, as a just punishment of his *rashness.*

Quest. But Enquiry may be made, When do men run (uncalled and) unwarrantably upon Temptation? I Answer, many ways. As

Answ. 1. First, When men engage themselves in Sin and *apparent* Wickedness in the Works of the Flesh. For it can never be imagined that the Holy God should ever by his Spirit call any to such things as his Soul abhors.

Secondly, When men run upon the *visible* and *apparent occasions and causes* of Sin. This is like a man's going to the Pest-house, thus do they, that though they design not to be actors in evil, yet will give their *Company* and Countenance to Persons *actually engaged* in evil.

Thirdly, When men *unnecessarily* (without the conduct either of command, or urging an unavoidable Providence) do put themselves (though not upon *visible* and *certain* opportunities, yet) upon *dangerous* and *hazardous* occasions and snares. *Peter* had no errand in the High-Priest's Hall; his curiosity led him thither; he might easily have foreseen a probable Snare; but confidently putting himself forward, where his *danger* was *more* than his *business*, he ran upon the Temptation, and accordingly fell. The like

Gen. 34. 1. did *Dinah*, when she made a *needless* Vagary to see the Daughters of the Land; where she met with her Sin and Shame. Neither do they otherwise, who dare adventure themselves *in Families* (whilst yet they are free and may otherwise dispose of themselves) where they *see* Snares and Temptations will be *laid* before them. The Case indeed is otherwise to those that are under the *necessary* engagement of *relation*, *natural*, or voluntary, (if it be antecedent

to

to the hazard) to live in ſuch places or callings, they have a greater promiſe of preſervation than others can lay claim to. Pſal. 91. 11. Prov. 10. 29.

Fourthly, Thoſe run upon Temptation, that adventure *apparently* beyond their *ſtrength*, and put themſelves upon actions good or harmleſs, diſproportionably to their abilities. The Apoſtle gives the inſtance in *Marriage-Abſtinence*, 1 *Cor.* 7. 5. which he cautions may not be undertaken at a *careleſs adventure*, for fear of a Temptation: and by this may we judg other things of like nature.

Fifthly, They are alſo guilty, that deſign an *adventure* unto the *utmoſt bounds* of lawful *Liberty*. Thoſe that have a mind to try concluſions, how near they may make their approaches to Sin, and yet keep off from the defilement; ſuch as would divide a *hair* betwixt good and evil, have at beſt but a *hair's breadth* betwixt them and Sin; But how eaſily are they brought over that. Like a man that walks upon the utmoſt *Verge* of a River's brink, ofttimes meets with *hollow ground*, and a dangerous *ſlip* before he is aware.

Sixthly, Thoſe alſo may be reckoned in the number of ſuch as ruſh upon their danger, who go abroad without their *weapons*, and forget in the midſt of *dayly* dangers, the *means* of preſervation. *Thomas* by his neglect ſlid into a greater unbelief than the reſt of the *Apoſtles*. *David's* unwatchful heart was eaſily ſmitten by the Intelligence which his Eyes brought him. They that would plead their Innocency againſt Temptation, had need to carry their arms, and preſervatives ſtill with them.

This truth is a ſufficient caution againſt the raſh *adventurouſneſs* of thoſe who forwardly engage themſelves in matters of Temptation. As the former obſervation told us, Temptations are not to be *feared*; So this alſo tells, they are not to be *ſlighted*. The carriage of the *Philiſtines* when the *Ark* came among them, is matter of *Imitation* to us. We may *tremble* juſtly when we hear of their approach; but our Hazard ſhould be the *Whet-Stone* of our Courage; and our danger ſhould bring us to reſolves of a more *ſtout* reſiſtance, that we may *quit our ſelves like men*. *Applic.*

The Apoſtle, *Gal.* 6. 1. ſeems to imply (when he tells thoſe that were more ſevere and careleſs of others, that *they may alſo be tempted*) that the beſt of men do little know what a *change* a Temptation may make upon them; a *ſmall* Temptation may be too *ſtrong* for them, and may carry them to what they never *thought* of;

of; nay, may break down the *strongest* of their resolves, and snap their purposes as a Thread in a flame. It did so with *Peter*, who was quickly *overcome* by that which he had with so much confidence *undervalued*.

CHAP. III.

The Third Circumstance, the place of the Combat. The advantage given to Temptations by Solitude.

THe Third Circumstance (next to be considered) is the *place* of this Combat, *the Wilderness*. To enquire what or where this Wilderness was, is not only impertinent and useless, (as to any thing we can observe from it in reference to Temptation) but also a matter of meer uncertain conjecture; Only they that would understand it of a place more thinly peopled, are expresly contradicted by *Mark* 1. 13. where 'tis said, *he was with the Wild Beasts*; noting thereby a *desolate* and dangerous Solitude, far remote from humane Society and comfort.

'Tis much more our concern to seek after the reasons of his choice of that place, or rather among these many that are given to satisfy our selves with, what may have the greatest appearance of Truth. They that think Christ hereby designed to shew the uncertain *changes* and vicissitudes of outward things in this Life; or to point at the future *low Estate* of his Church in the World, that it should sojourn in a Wilderness; or to direct those that have dedicated themselves to God, to *withdraw* from the blandishments and allurements of the Earth; with a great many more hints of Instruction, and document of that kind: they I say, that offer no other, seem not to attend to the *true design* of the choice of this place; which notwithstanding is evidently discovered to have been done in *order* to the *Temptation*. *He was led into the Wilderness to be tempted*. The place then was subservient to the conflict, as the proper *Theater* on which so great a Contest was to be acted; And if we shall but mind what special consideration was to be had

Spanhem dub. Evan. in loc.

of

of ſuch a place (an howling deſolate Wilderneſs) which may with eaſe pitch upon theſe following reaſons.

Firſt, It pleaſed God to have an Eye to the *glory* of Chriſt's Conqueſt, when in a *ſingle* Combat he ſhould ſo remarkably foil the Devil without any the leaſt advantage on his part; there being none that might be the leaſt Support or Encouragement to him.

Secondly, The condition of the place, gave *riſe* to the firſt Temptation. For in that he *hungred* in a *barren Wilderneſs*, it gave *occaſion* to Satan to tempt him more ſtrongly to *turn Stones into Bread.*

Thirdly, In the choice of ſuch a place, God ſeems to offer Satan a ſpecial *advantage* in tempting; which was the *Solitude* and danger of his preſent condition.

To omit the two former Conſiderations (as not altogether ſo uſeful, further than what I ſhall be engaged to ſpeak to afterwards) this laſt affords this Obſervation:

That Solitude affords a great advantage to Satan in the matter of Temptation. This advantage ariſeth from Solitude two ways: Obſ. 4.

Firſt, As it doth deprive us of *help*. So great and many are the bleſſed helps ariſing from the Society and Communion of ſuch as fear the Lord, (as Counſel, Comfort, Encouragement from their Graces, Experiences, and Prayers, &c.) that the Woe pronounced to him *that is alone*, is not groundleſs. Chriſtians in an holy Combination can do more *work*; and ſo have a good *reward* for their Labour. They can mutually *help* one another when they *fall*; they can mutually *heat* and *warm* one another; they can alſo *ſtrengthen* one another's hands to prevail againſt an Adverſary. He then that is alone, being deprived of theſe advantages, lyeth more open to the ſtroke of Temptation. Eccleſ. 4. 10.

Secondly, Solitude increaſeth *Melancholy*, fills the Soul with *diſmal* apprehenſions; and withal doth ſo ſpoil and alter the *temper* of it, that it is not only ready to take any diſadvantageous *Impreſſion*, but it doth alſo diſpoſe it to *leaven*, and ſowre thoſe very conſiderations that ſhould *ſupport*; and to put a bad conſtruction on things that never were intended for its hurt.

This may warn us, to take heed of giving Satan ſo great an advantage againſt us, as an *unneceſſary* Solitude may do. I know there are *times* and *occaſions* that do juſtly require it, to ſeek a ſolitary place for the *privacy* of Duty, or for ſecret *Lamentations*, as Applic.

Jeremiah

Jer. 9. 1, 2. *Jeremiah* desired; or to avoid the *trouble* and *snare* arising from our mixing with an Assembly of treacherous and wicked men; This is no more than care and watchfulness. But when these reasons urge not, or some of like nature, but either out of *pettish* discontent, or a *mopish* reservedness, we withdraw from those aids and comforts which are necessary for our support; we do strengthen Satan's hands against us, and weaken our own.

CHAP. IV.

The Fourth Circumstance, The end wherefore Christ was led to the Wilderness. Holiness, Imployment, Priviledges, Exempt not from Temptation. Of Temptations that leave not Impressions of Sin behind them. How Satan's Temptations are distinguished from the Lusts of our own Heart.

THe Fourth Circumstance was the *End*. There was no other design in the main of Christs being led up, and into the Wilderness, but that he might be *tempted*. In this two things seem to be matter of equal wonder.

First, Why Christ would *submit* to be tempted. For this, many great and weighty reasons may be given: As

First, Thus was Christ *evidenced* to be the *second Adam*, and the Seed of the Woman. His being tempted, and in such a manner, doth clearly satisfy us that he was *true man*; and that in *that nature* he it was that was promised *to break the Serpents head*.

Secondly, This was a fair *preludium* and *earnest* of that *final conquest* over Satan, and the breaking down of his power.

Thirdly, There was a more peculiar aim in God by these means of Temptation to qualify him with *pity and power* to help; *For in that he suffered being tempted, he is able to succour them that are tempted. Heb.* 2.18. And having Experience of Temptation himself, Heb. 4. 15. he became a merciful High-Priest, apt to be *touched with the feeling of our Infirmities*.

Fourthly

Fourthly, The *Consequence* of this experimental compassion in Christ, was a further reason why he submitted to be tempted, to wit, that we might have the greater *comfort and encouragement*, in the expectancy of *tender* dealing from him. Hence the Apostle, *Heb.* 4. 16. invites to *come boldly to the Throne of Grace* at any *time of need*.

Fifthly, A further end God seemed to have in this, *viz.* To give a signal and remarkable *Instance* to us of the *nature* of Temptations, of Satan's *Subtilty*, his *Impudency*, of the *usual* Temptations which we may expect; as also to teach us what *Weapons* are necessary for resistance; and in what *manner* we must manage them.

Secondly, It seems as strange that Satan would *undertake* a thing so unfeasible and hopeless, as the tempting of Christ. What expectation could he have to prevail against him, who was *Anointed with the Oyl of Gladness above his Fellows*? Some Answer,

First, That Satan might possibly *doubt* whether Christ were the *Son of God* or no. But the Improbability of this I shall speak of afterwards.

Secondly, Others attribute it to his *Malice*, which indeed is great, and might possibly blind him to a desperate undertaking. But,

Thirdly, We may justly apprehend, the *power of Sin* over Satan to be so great that it might *enforce* him to the bold attempt of such a wickedness. We see daily, that wicked men by the force of their own wicked Principles, are *restlesly hurried* upon Acts of Sin, though they *know* the Prohibition, and are not ignorant of the threatned Danger. Satan is as great a Slave to his own internal corrupt Principles as any. And whatsoever blind fury is stirred up in Man by the power of his lust, we may very well suppose the like in Satan.

Fourthly, There is a *Superior hand* upon the Devil, that *Sways*, *Limits*, and *Orders* him in his Temptations. He cannot tempt *when* he would; neither always *what* he would; but in his own cursed inclinations and the acting of them, he is forced to be *subservient* to God's Designs. And in this particular, (whatever might be Satan's proper End or Principle) it is evident that God carried on a Gracious Design for the *Instruction* and *Comfort* of his Children.

The End of Christ's going to the Wilderness, being that he might be tempted; if together with this, the *Holiness* and *Dignity* of Christ in respect of his *Person* and *Office*, be considered, we may note from it.

Obs. 5. *That neither height of Priviledg, nor Eminency of Employment, nor Holiness of Person, will discourage Satan from Tempting, or secure any from his Assaults.* The best of men in the highest attainments may expect Temptations. Grace it self doth not exempt them.

For first, None of these Priviledges *in us*, nor Eminencies of Grace want *matter* to fix a Temptation upon. The weaknesses of the best of Men are such, that a Temptation is not rendred improbable, as to the Success, by their Graces: Nay, there are specil *Occasions*, and *Inclinations* in them, to encourage Temptations of Pride, and Neglect. He found indeed nothing in Christ that might offer the least probability of prevalency; but in the Best of Men, in their best Estate, he can find some encouragement for his attempts.

Secondly, None of us are beyond the *necessity* of such *Exercises.* It cannot be said that we need them not; or that there may not be holy ends wherefore God should not permit and order them for *our Good.* Temptations (as they are in God's disposal) are a necessary spiritual *Physick*; the design of them is to *humble* us, *to prove* us, *and to do us good in the latter End.* (Deut. 8. 16.) Nothing will work more of *Care*, Watchfulness, Diligence and Fear in a Gracious Heart, than a sence of Satan's designment against it. Nothing puts a man more to *Prayer*, breathing after God, desiring to be dissolved, and running to Christ, than the troublesome and afflictive pursuits of Satan; Nothing brings men more from the *love* of the World, and to a *delight* in the Ordinances of God, than the trouble which here abides them unavoidably from Satan. This discipline the best have need of; There are such *remainders* of Pride, and other Evils in them, that if God should not permit these *Pricks* and *Thornes* to humble them, and thereby also awaken them to laborious watchfulness; they would be careless, secure, and sadly declining. This made *Augustine* conclude that it was no way *expedient* that we should *want* Temptations; and that Christ taught us as much, when he directed us, not to pray that we should *not be tempted*, but that we might not be *led into the Power, and Prevalency of Temptation.*

Non nobis expedit esse sine tentationibus; non rogamus ut non tentemur, sed ne inducat in tentationem. *Aug.* in Psal. 73.

Thirdly, The *Priviledges* and Graces of the Children of God, do ſtir up Satan's *Pride*, Revenge, and Rage againſt them. And though he hath no encouragement to expect ſo *eaſy* a Conqueſt over theſe, as he hath over others, who are captivated by him at pleaſure; Yet hath he encouragements to attempt them, for the ſingular *Uſe and Advantage* he makes of any *ſucceſs* againſt them; the difficulty of the work being recompenced by the greatneſs of the booty. For the fall of a Child of God (eſpecially of ſuch as are noted above others) is as when *a Standard-bearer fainteth*; or as the fall of an Oak that bears down with it the lower Shrubs that ſtand near it. How the hearts of others *fail* for fear, leſt they ſhould alſo be overcome. How the Hearts of ſome grow thereby *bold* and ventureſome; How a general *diſgrace* and diſcredit thereby doth accrue to Religion, and the ſincere Profeſſion of it; are things of uſual Obſervation. If ſuch Men had not in them ſomething of ſpecial *Prey* in caſe of Conqueſt, his Pride would not ſo readily carry him againſt the heads and chief of the People, while he ſeems to overlook the meaner, and weaker. Out-Houſes, though more *acceſſible*, are not the Objects of the Thief's Deſign; but the Dwelling-Houſe, though ſtronger Built, and *better Guarded* (becauſe it affords hopes of richer Spoil) is uſually aſſaulted. Neither do Pirates ſo much ſet themſelves to take *Empty Veſſels*, though weakly Manned; but *richly loaden* Ships (though better able to make reſiſtance) are the Ships of their deſire.

First, This may be applyed for the *Encouraging* of thoſe that think it *ſtrange* that Temptations do ſo haunt them; Eſpecially, that they ſhould (in their apprehenſion) be *more troubled* by him, when they *fly furtheſt* from him. The conſideration of this, will much allay theſe thoughts, by theſe Inferences which it affords: *Aplic.* 1.

Firſt, There is nothing *unuſual* befalls theſe Complainants. Satan frequently doth ſo to others; they cannot juſtly ſay, their caſe is *Singular*, or that they are alone in ſuch diſturbances; It is but what is *Common to Man.* If they urge the *unceſſantneſs* of the Devil's Attempts; Chriſt and others have felt the like. If they object the peculiar *Strangeneſs* and *Horridneſs* of the Temptation: (as moſt unſuitable to the ſtate of an upright Soul) Chriſt met with the like. He was tempted to *Self-deſtruction*, to *Diſtruſt*, to *Blaſphemy* it ſelf in the higheſt degree.

Secondly, There is a good advantage to be made of them; they are *Preservations* from other Sins, that would otherwise grow upon us.

Thirdly, These Temptations to the upright do but argue Satan's *loss of Interest* in them, and their greater *Sensibility* of the danger. The captivated Sinners complain not so much; because they are so Inured to Temptation, that they mind not Satan's frequent accesses. *He that studies Humility, is more sensible of a Temptation to Pride, than he that is proud.*

Tentationem experiuntur ac sentiunt hi, qui ex animo Pietati Student. *Musculus* in loc.

Secondly, This is also of use to those that are apt to be *confident* upon their Successes against Sin through Grace. Satan (they may see) will be upon them *again*; So that they must behave themselves as *Mariners*, who when they have got the Harbour, and are out of the Storm, *Mend* their Ship, and Tackling, and *prepare* again for the Sea.

Lastly, If we consider the unspotted Holiness of Christ, and his constant Integrity under these Temptations, that they left not the least of *Taint* or sinful *Impression* upon him; we may observe,

Obs. 6. *That there may be Temptations, without leaving a touch of Guilt or Impurity behind them upon the Tempted.*

'Tis true, this is rare with Men, the best do seldom go down to the *Battel*, but in their very Conquests they receive some *wound*. And in those Temptations that arise from our *own* hearts, we are *never* without fault; but in such as do solely arise from Satan, there is a possibility, that the upright may so keep himself, that the *wicked one may not so touch him*, as to leave the print of his Fingers behind him.

Quest. But the great difficulty is, how it may be known when Temptations are from *Satan*, and when from *our selves*?

Answ. To Answer this, I shall lay down these conclusions.

First, The same Sins which *our own natures* would suggest to us, may also be *injected* by *Satan*. Sometime *we begin* by the forward working of our own thoughts upon *occasions* and *objects* presented to us from *without*, or from the *power* of our own *Inclination*, without the offer of external Objects, and then Satan *strikes in* with it; sometimes *Satan begins* with us, and by his injected motions endeavours to *excite* our Inclinations; So that the *same* thing may be sometime from *our selves*, and sometimes *from Satan*.

Secondly,

Secondly, There is no Sin so *vile*, but our *own heart* might possibly *produce* it without Satan, evil thoughts of the very worst kind, as of *Murthers*, *Adulteries*, *Thefts*, *False Witness*, *and Blasphemies*, may (as Christ speaks) be produced *naturally* from our own hearts; for seminally all Sins, the very greatest of all Impieties are there: So that from the *greatness* and *vileness* of the Temptation we cannot *absolutely* conclude, that it is from Satan, no more than from the *commonness* of the Temptation, or its *suitableness* to our Inclination, we can conclude *infallibly* that its *first rise* is from *our selves*.

Mat. 15. 1[9]

Thirdly, There are many cases wherein it is very *difficult*, if not altogether impossible to determine, whether our *own heart*, or *Satan* gives the *first* life or breathing to a Temptation. Who can determine in most *ordinary* cases, when our thoughts are working upon Objects presented to our Senses, whether Satan or our own thoughts do run faster? Yea when such thoughts are not the *consequent* of any *former* occasion, it is a work too hard for most men to determine which of the Parents, Father, or Mother, our *own Heart*, or *Satan*, is *first* in the fault; they are both forward enough, and usually *joyn* hand in hand with such *readiness*, that he must have a curious Eye that can discover certainly to whom the first beginning is to be ascribed.

The difficulty is so great, that some have judged it altogether *Impossible* to give any *certain* marks by which it may be determined when they are ours, and when Satans. And indeed the discoveries laid down by some are not sufficient for a certain determination, and so far I assent, that neither the *suddenness* of such thoughts (for the motions of our own Lusts may be sudden) nor the *horridness* of the matter of them, are *sufficient* notes of distinction. That our own corrupt hearts may bring forth that which is unnatural and terrible, cannot be denyed. Many of the Sins of the Heathens mentioned in *Rom.* 1. were the violent productions of Lust against natural Principles, and to ascribe these to the Devil as to the first Instigator, is more than any man hath warrant to do; Yet though it be confessed that in *some* cases it is impossible to distinguish, and that where a distinction may be made, these notes mentioned are not *fully* satisfactory, there may (I believe) be *some* cases wherein there is a possibility to *discover* when the motions are from Satan, and that by the *addition* of some *remarkable* circumstances to the forenamed marks of difference.

Capel. Tempt. Part 1. C. 4. §. 1.

Fourthly,

Capel. Tempt. Part 1. c. 4.

Fourthly, Though it be true (which some say) that (in most cases) it is *needless* altogether to spend our time in disputing whether the motions of Sin in our minds are firstly from our selves or from Satan, our *greatest* business being rather to *resist* them, than to *difference* them; Yet there are *special* cases, wherein it is very *necessary* to find out the *true* Parent of a sinful Motion, and these are, when tender Consciences are wounded and oppressed with *violent* and *great* Temptations, as *Blasphemous Thoughts*, *Atheistical Objections*, &c. For here Satan in his furious molestations aims mainly at this, that such Afflicted and Tossed Souls should take all these Thoughts which are *obtruded* upon their Imaginations, to be the *Issue* of their *own* Heart. As *Josephs* Steward hid the Cup in *Benjamins* Sack, that it might be a ground of accusation against him: so doth the Devil first *oppress* them with such Thoughts, and then *accuseth* them of all that Villany and Wickedness, the Motions whereof he had with such Importunity forced upon them; and so apt are the afflicted to *comply* with Accusations against themselves, that they *believe* it is so, and from thence conclude that they are given up of God, hardned as *Pharaoh*, that they have sinned against the *Holy Ghost*, and finally that there is no hope of mercy for them. All this befalls them from their *Ignorance* of Satans dealings; and here is their great need to *distinguish* Satans Malice from their guilt.

Fifthly, Setting aside *ordinary* Temptations, wherein it is neither so *possible*, nor so *material* to busy our selves to find out whether they are Satan's or ours in *extraordinary* Temptations (such as have been now instanced); we may discover if they proceed from Satan (though not simply from the *matter* of them, not from the *suddenness* and *independency* of them, yet) from a due consideration of their *nature* and *manner* of proceeding, *compared* with the present temper and disposition of our heart. As

First, When *unusual* Temptations *intrude* upon us with an *high Impetuosity* and Violence, while our *Thoughts* are *otherwise* concerned and taken up. Temptations more *agreeable* to our Inclination, though *suddenly* arising from Objects and occasions presented, and gradually proceeding, after the manner of the working of natural Passions, may *throng* in amidst other Thoughts, or

Illæ plerumque suggerunt, quæ naturæ gratiora, idque placide & gradatim, ita ut mens sui compos maneat in ipso æstu, hæ autem impetu plusquam humano irruentes, fulguris instar, ocyus quam solent passiones dianoeticæ, &c. *Arrowsmith. Tract. 1. lib. 2. c. 7. §, 6.*

Actions

Actions that have no *tendency* that way, and yet we cannot so *clearly* accuse Satan for them : but when things that have not the *encouragement* of our *Affections* are by a *sudden* violence enforced upon us, while we are otherwise concerned, we may justly suspect Satan's hand to be in them.

Secondly, While such things are born in upon us, against the *actual loathing*, *strenuous reluctancy*, and *high complainings* of the Soul, when the Mind is filled with *horrour* and the Body with *trembling* at the presence of such Thoughts. Sins that owe their first *original* to our selves, may indeed be *resisted* upon their *first* rising up in our Mind; and though a Sanctified Heart doth truly *loath* them, yet are they not without some *lower degree* of tickling delight upon the Affections for the Flesh (in those cases) presently *riseth* up with its *lustings* for the sinful Motion: but when such unnatural Temptations are from Satan, their *first* appearance to the mind is an horror without any *sensible* working of *Inclination* towards them; and the greatness of the Soul's disquiet doth shew, that it hath met with that which the Affections look not on with any amicable compliance.

Horrore sui si implent animum, ut tantum non pectus ipsum expectorare videantur, dum ea perpetim dictitari sentit, & dolet, ad quoque praesentiam, natura vel depravatissima contremiscet. idem. ibid.

Thirdly, Our Hearts may bring forth that which is *unnatural* in it self, and may give rise to a Temptation that would be horrid to the thoughts of other men, but that it should of its own accord (without a Tempter) on a *sudden* bring forth that which is *directly* contrary to its *present Light*, *Reason*, or *Inclination*; As for a man to be haunted with thoughts of Atheism, while he is under firm perswasions that there is a God; or of Blasphemy, while he is under designs of honouring him, is as unimaginable, as that our thoughts should of themselves *contrive* our Death, while we are most *Solicitous* for our Life; or that our thoughts should soberly tell us it is Night, when we see the Sun shine. *Temptations that are contrary to the present state, posture, light, and disposition of the Soul, are Satans.* They are so unnatural, as to its present frame, that the production of them must be from some other agent.

Fourthly, Much more evident is it that such proceed from Satan, when they are of *long continuance* and *constant Trouble*, when they so incessantly beat upon the Mind, that it hath no rest from them, and yet is under greivous perplexities and anxieties of mind about them.

The

Applic.

The Consideration of this is of great use to those that suffer under the violent hurries of strange Temptations.

Aliud est tentari, aliud tentationem recipere. Tentari & non in tentationem ferri non est malum. *Aug.* de bono persever. l. 2. c. 6.

First, In that sometime they can justly complain of the *Affliction* of such Temptation, when they have no reason to charge it upon themselves as their *Sin.* 'Tis one thing to be *tempted*, and another to *Consent* or *Comply*; *to be tempted, and not to be brought into Temptation, is not Evil.* Satan only Barks when he Suggests, but he then Bites and Wounds when he draws us to consent.

Mordet Satan cum ad consensum trahit, latrat solum cum suggerit. *Bernard.*

Secondly, That not only the *Sin*, but the *Degree* also (by just Consequence) is to be measured by the *Consent* of the Heart, if we consent not, the Sin is not ours, and the less degree of consent we give, the less is in the Sin.

CHAP.

Matth. 4. 2.

And when he had Fasted forty days and forty nights, he was afterwards an hungred.

CHAP. V.

Of Christs Fast, with the Design thereof. Of Satans tempting in an Invisible way. Of his incessant Importunities, and how he flyes when resisted. Of inward Temptations, with outward Afflictions. Several advantages Satan hath by tempting in Affliction.

I Am next to explain the *Fast* of Christ, the End and Design whereof (because 'tis not expresly mentioned) is variously conjectured; Not to insist in this Discourse, which is designed for Practice, on the Controversy about the Quadragesimal Fast, that which I shall first consider, is the Opinion of *Musculus*, who (upon *Musculus* in loc. this ground that his *Fast* was not the *Principal* thing, for which the Spirit *led* him into the Wilderness, for he was led not to *Fast*, but to be *tempted*, thereupon) concludes, that this was only a *consequent* of his Solitary condition in the Wilderness, and no other thing than what befel *Moses* and *Elias*, who being engaged by God to *attend* him in such a Service where the *ordinary* means of the Support of life were wanting, were therefore *kept* alive by him in an *Extraordinary* way without them: thus he thinks the Fasting was not (at least principally) designed, but that he being to undergo a Temptation in a desolate Wilderness where he had no Meat to Eat, there God restrained his hunger, so that he neither desired nor needed any. If we acquiesce in this, it will afford this Doctrine.

Doct. I. *That when God leads forth his Children to such Services as shall unavoidably deprive them of the ordinary means of help or supply, There God is engaged to give extraordinary Support, and his People may expect it accordingly.*

This is a great Truth in it self, and a great and necessary Encouragement to all the Children of God that are called out to Straits; But I shall not insist on this as the Genuine product of this Fast.

If we look further amongst *Protestant Divines*; we shall observe it taken for granted, that Christ fasted upon Design, and this is generally reduced to those *two* heads.

First, either for *Instruction*; as to shew that he was *God*, by Fasting so *long*, and that under the *trouble* of molesting and disquieting Temptations; whereas the Fasts of like date in *Moses* or *Elias* were accompanied with the *quiet* repose of their thoughts: Or to shew that he was *Man*, in that he really felt the *natural* infirmities of the humane nature, in being *hungry*: Or to teach us the *usefulness* of Fasting in the general, when fit occasions invite us thereto. Or,

Secondly, For *Confirmation* of his Doctrine, to put an *Honour* and Dignity upon his *Employment*; as *Elias* Fasted at the *restoring* of Prophesy, and at the reformation; as *Moses* Fasted at the *Writing* of the Law: So Christ *began* the Gospel of the Kingdom with *fasting*. However that these things cannot be spoken against, being Conclusions warrantably deduceable from this Act of Christs; yet these seem not (in my apprehension) to come fully up to the proper end of this undertaking of his; which seems not obscurely to be laid before us, in that Passage of *Luke* 4. 2. *being forty days tempted of the Devil, and in those days he did eat nothing*: where we see that his being *tempted forty days* was the *principal* thing, and that his *Fasting* had a plain *reference* and respect to his Temptation, Thus far (I suppose) we may be secure, that we have the design in the general, that his Fasting was in *order* to his Temptation. But then whether this was designed as an *occasion* of the Temptations, or as a *remedy* against them, 'tis not so easy to determine. That one of those (at least) was intended, cannot be denyed by those that will grant that his Fast related to the Combat; and it seems not to labour of any *repugnancy* or absurdity, if we say that tis possible that *both* these ends might be aimed at, and accordingly

Vid. *Lightfoot Harm.* in loc.

ingly I shall proceed to observe upon them. There are only some other things to be first dispatched out of the way: As

The *continuance* of the Fast, why it was forty days, neither *more* nor *less*. Though some adventure to give reasons for it, not only *Papists* (who according to their wont, are ridiculous and trifling in this matter) but also *Protestants*, supposing that some regard (was or ought to be) had to his *fulfilling* the times of the *Fasts* of *Moses* and *Elias*; Yet I think 'tis neither pertinent nor safe to determine any thing about it, only it observes to us that the continuance of this was a considerable time. *Spanhem* dub. Evan. in loc.

We are more concerned to enquire whether Christ was under any *conflict* of Temptation *all that time*: which though some deny, lest they should favour a seeming contradiction among the *Evangelists*, yet the words of *Luke* are so express, [*being forty days tempted of the Devil*] that no tollerable Evasion can be found to cast these Temptations to the end of the forty days; for he tells us, he was not only tempted *after* the *Expiration* of the forty days, but that he was tempted *during* the continuance of the forty days beside; only there was a difference in the *Kinds* of these Temptations in regard of the *way* wherein Satan managed them, and this also is fully set down by *Matth.* [*And when the Tempter came to him,*] which with the other Expression of *Luke* compared, shews us, that *during* the space of the forty days Satan *tempted* Christ, and yet *came not to him* till *afterward*, that is, he managed those Temptations in an Invisible way. Hence we may note, *Spanhem* in loc. Luke 4. 2.

That Satan doth usually tempt in an Invisible way and manner. Doct. 2.
To Explain this a little, I shall Evidence it by a few Considerations. As,

First, That he hath a hand in all Sins first or last, and then it must needs be in an *Invisible* way, his work is to tempt, to go about, laying Snares to draw men to Sin. *Wicked Men are of their Father the Devil*, and do his Works. Carnal desires are *his Lusts*; giving way to Anger, is *giving place to the Devil*, and resisting of Sin is called in the General, *a resisting of the Devil*; *&c.* In all this work of Satan, men do not *see* him; when he *puts* evil Motions into their Hearts they do not *perceive* him, and therefore doth he his work in an Invisible way. Joh. 8. 44. Ephes. 4. 26, 27. Jam. 4. 7.

Secondly, We have sufficient discoveries of these *private* Paths of his: for (1.) Some time he tempts by *friends*, he tempted *Job* by his Wife, *Christ* by *Peter*. (2.) Sometime by *External Ob-*

jects, as he drew out *Achans* Covetousness, and *Davids* uncleanness by the Eye. (3.) Sometime by *Injecting* Thoughts and Motions to our Mind. (4.) Sometime by exercising an *Invisible Power* upon our Bodies, in stirring up the humors thereof, to provoke to Passion or Excessive Mirth. All these ways (of which I have discoursed before more largely) are Secret and Invisible, and by such as these he most usually tempts.

Thirdly, The Wiles, Depths, Secrets and Devices of Satan, which the Scripture tells us are his most familiar Ways and Courses, they in their own nature Imply a studyed or designed *secrecy* and *Imperceptibility*.

Fourthly, He hath peculiar *Reasons* of Policy for his Invisible way of dealing; for the *less visible* he is, the *less Suspicious* are his Designs, and consequently the *less frightful*, and more taking. By this way he insinuates himself so into our Bosoms, that he gets a *party in us* against our selves, *before* we are aware; whereas in vain (he knows) he should spread his *Net*, if his Designs and Enmity were *discovered* to us.

Applic. This must teach us to *suspect* Satan where we see him not, and so to converse with Objects and Occasions as still fearing that there may be *Anguis in herba*, a secret Snare laid for us to intrap us at unawares.

If we again cast our Eyes upon what hath been said, that Christ was tempted *all the Forty days*, It will then give us this Observation.

Obs. 3. *That Satan is sometime Incessant in Temptations, and sets upon us with continued Importunities.*

Here we may note a distinction of Temptations (besides that of Invisible and Visible, of which I have spoken) that some are *movable* and *short fits*, and as it were *skirmishes*, in which he stays not long, and others are more *fixed* and durable, we may call them *Solemn* Temptations, in which Satan doth as it were *pitch* down his Tents, and doth manage a long *Siege* against us. Of these last sort is this Observation.

Thus he tempted *Paul*, continuing his Assault for some time
2 Cor. 12. 8. before he departed. Thus also he dealt with *Joseph* who was sollici-
Gen. 39. 10. ted day by day for a long time together. Of these I shall note a few things. As,

First, Such Temptations are not without a *special Commission*. He cannot indeed tempt at all without leave, but in the ordinary course

course of his Temptations he hath a *general* Commission under such *restraints* and limitations as pleaseth the most High to put upon him, but in these he must have a *Special* Order, as we see in *Job's* Case.

Secondly, Such Temptations have also a *Special Ground*. Either the present *State* and Posture of our Condition is such as Satan apprehends highly *advantagious* for his design, and therefore he desires to have the *winnowing* of us at *such* a Season; or there are more than *ordinary Dispositions* and Inclinations in our heart to what we are directly tempted to, or to *some other* consequent design: these animate and encourage him to high resolves of prosecuting us more closely, upon an expectation that a continued Sollicitation is most likely to prevail at the long run.

Thirdly, It is possible that such Temptations may *stand* out against the Endeavours of *many* Prayers, and that we shall find they are not so easily shaken off as the *Viper* that was upon *Pauls* hand. *Paul* (2 *Cor.* 12. 8.) prayed *thrice* against the Messenger of Satan, that is, (as *Estius* and others interpret) he Prayed *often* and fervently, and yet it departed not.

Fourthly, Such Temptations give *no rest* nor intermission, men are haunted and dogged by them, what way soever they go, they still hear the same things, and cannot command their thoughts to give an exclusion to his Motions, but still by *renewed* disputes and arguings, or by *clamorous* Importunities, they are vexed and tormented: which surely shews an high degree of earnestness and Impudency in Satan.

Fifthly, These are consequently very *burdensome*, exceeding Irksome and Tiresome to us. *Paul* calls them *Buffetings*, for their trouble and molestation. Satan so molested *Job* in his Affliction by inward accusations and troubles of terror, that as an *overwearied* man he cries out he had no quiet, and that he was disappointed of his hope of ease, in sleep, because he was then *scared with dreams and terrified with Visions*.

Sixthly, These are also upon a special design *on God's part*, either to *find us work*, and to keep us doing, or to *prevent* Sin and Miscarriage; to *keep* down our pride, lest we should be *exalted above measure*; to *awaken* us from Slothfulness and Security, lest we should *settle upon our Lees*; or to be an *occasion* of his *Grace*, and an *Evidence* of his *Power* in our preservation, satisfying us and others, that in the greatest Shocks of our Spiritual Battel, his *Grace* *is*

is sufficient for us. Upon these, and such like designs as these, doth the most wise God permit it.

Seventhly, Satan doth not attempt Temptations of this kind but upon a *special design*, and that either because he hopes by a violent and *pertinacious Impetuosity* at length to prevail, or that he would *please* himself to molest us; for surely the crys and complainings of Gods Children are Musick in his Ears; or at least, upon a design to *discourage* us in our Services, and to make way for *other* Temptations of *Murmuring*, *Blasphemy*, *Despair*, &c. Which are as a Reserve or Ambushment laid in wait for us. The Inferences from hence are these two.

Applic. 1. That the Children of God under such Temptations may be encouraged under a *patient expectation*, by considering that Christ did undergo the *like Assaults* from Satan: 'tis in it self tedious and disheartning, but they may see,

First, That this way of trouble is *usual*, and that to the *best*, and therefore they should not faint under it.

Secondly, That Grace is *sufficient* to preserve from the *prevalency* of the most earnest Temptations, even there, where our Heavenly Father thinks it not fit to *preserve* us from the *trouble* of them. When *Paul* gives the highest Security that the Faithfulness of God can afford, that Temptations shall not be above *Strength*, or the Ability that shall be given them; he tells them they are not to expect always such aids as shall presently *drive away* the Temptation that it must immediately *Vanish*; or that their Temptations shall become *light and contemptible*, but that Gods Faithfulness will be no further engaged in the General, than (1.) to make their Temptations tolerable, that *they may be able to bear them* though not without much to do. (2.) That the *way of Escape* shall be *concurrent* with the *continuance* of the Temptation, that though the Temptation abide, yet we shall be aided under it. (3.) That yet he is as careful of our help in Temptations, as he is ready to commissionate them, when need requires, his resolves that we should be tempted, and his resolves that we should be succoured, they bear the same date. *With the Temptation he will make a way to escape.* (1 Cor. 10. 13.)

Thirdly, That such Temptations do not argue (1.) Either a *likelyhood* much less a *necessity* that they should prevail; nor (2.) any *want* of care and love in God; nor (3.) do they *always* evidence a *more than ordinary* proneness and Inclination in us; for Christ (who was most averse to the least of Sin, who was highest in God's love,

against whom there was no possibility he should prevail, yet) was thus tempted.

Secondly, In such continued Violences, it will concern us to make *Stout* Resistances, acording to the Counsel of *Jam.* 4. 7. *Resist the Devil, and he will fly.* *Applic.* 2.

Object. But I have done so, and yet the Temptation is the same, and still continues? Object.

Answ. First, 'Tis not enough to *resist*, but we must *continue* to do so. Some make *limited* resistances, as besieged Persons, that set a time for their holding out, and then if they be not relieved at that time, they yield; but we must resolve a *perpetual resistance*, as long as the Temptation *lasts*; when one hand is beaten off, we must hold by another; when both are beaten of, we must (as it were) hold by our Teeth. *Answ.* 1.

Secondly, In a faithful resistance, we may *cast* the whole matter *upon God*, and engage him in the Quarrel, as *David*; *I will say unto God, why hast thou forsaken me?* &c.

Object. But how is it consistent with Truth that the Temptation should continue, when *James* tells us, that Satan *will fly* upon *Resistance?* Object.

Answ. 1. It may be, the Resistance is not as it ought, and so the blame is ours; If we be not *serious*, (as some who defie the Devil in words, and resist him by crossing themselves, things which doubtless the Devil laughs at) or if in the *Confidence* of a presumptuous *Bravado*, or if not with that *Humility* and Care that is requisite, It will be no wonder if he depart not. *Answ.* 1.

Secondly, He doth *fly* at every resistance *more or less*, he doth give back, and is discouraged, and is a loser by every Opposition.

Thirdly, Though the Scripture say that he shall flie, (that is, sooner or later) yet it doth not say, that he shall do so *Immediately* (though most usually he doth so, where he is peremptorily rejected) but in some Cases time must be allowed, for the Devil (as it is in *Chrysostom's* Comparison) stands like a *Fawning Dog* scratching and waving his Tail, and if any thing be given him, it makes him importunate for more; yet though we give him nothing, we cannot expect that the first or second denial should make him cease his trouble; as he hath been encouraged by *former Compliances*, so will he not be discouraged, but with *many* and *continued* denials.

If we consider the *Fast* of Christ, as an *occasion* designed by God for an *advantage* to the Temptation, and then look upon his condition in the Wilderness being under *hazards* from wild Beasts, in *want* of necessaries, and without a *possibility* of supplies in an usual way, and also under the *discomforts* of Cold and long Nights (for according to the conjectures of some this was about our *October* and *November*) Then we may observe,

Lightfoot Harm. in loc.

Obs. 4.

That 'tis Satans way, to second outward Distresses and Afflictions with inward Temptations. We see the like carriage of Satan, toward *Job*. His Affliction was followed with many Temptations, all his Friends, in urging him with Hypocrisy, were no other than parties to Satans Design, though they knew it not apparently; his Wife is set on by the Tempter, (as the Serpent against Eve) to provoke him to *curse God and die*. Besides all this, whosoever shall consider, what *inward workings* of Heart, *Spiritual* trouble and conflict, his words frequently express: they will quickly find, that when God put *Job* into Satans hand, under that only limitation of not touching *his Life*, he gave Satan a Liberty to pursue him with *inward* Temptations, as well as *outward* Vexations. When *Israel* was pinched with the straits of the Wilderness, Satan was most busy with them, to put them upon Distrust, Murmuring, Revolt, disobedient Oppositions, Idolatry, and what not? *David* gives in his experience to confirm this Truth, he never met with *outward* Troubles, but he had also *inward* Temptations with them, as *Fretting*, *Disquiet*, *sad Apprehensions of Gods Wrath*, *Hast*, *Distrust*, *Fear*, &c. As the relation of his several straits do testify. And besides these, the generality of God's Children find it so, outward Afflictions seldom pass alone; when they have *frightings without*, they have *fears within* usually; seldom have they a Sickness, or meet with a sad Providence, but they have Satan busy with their Souls, molesting their Peace, or endeavouring to ensnare them. Thus their Feet are never in the *Stocks*, but the *Iron* enters into their *Soul*. And for this reason is it, that outward Afflictions and Troubles are called *Temptations* in Scripture, because *Temptations* usually *accompany* them, and they are indeed the *Solemn Seasons*, that Satan desires to improve for that end; and for that is it that *Luke* expresseth that which we translate, *a time of Temptation*, by Καιρὸς πειρασμȣ̃, which signifies an occasion or opportunity of Temptation.

Luk. 8. 13.
1 Pet. 1. 6.
2 Pet. 2. 9.

The

The Temptations that Satan drives on, upon the advantage of an Afflicted Estate; are these.

First, To drive men upon *Impatient outbreakings* against God, as the *Israelites* in the Wilderness, turn upon *Moses* with this, *Hast thou brought us into the Wilderness to slay us?* To this tended *Job's* Temptation by his Wife, *Curse God and die*, as 'tis in our Translation, which cannot in any wise admit of the excuse, that *Beza* makes for her, as if she gave wholsome advice, *to die, blessing of God*; because he *reproves* her sharply, as having spoken *foolishly* and wickedly; but at best, 'tis an Ironical Scoff at *Jobs* Integrity, *Dost* thou *bless* God while thou art *killed* by his displeasure? if it be not a *direct* suggestion of revengeful despite. At such times Men are too apt to entertain cruel thoughts of God, and sadly reflective upon his Mercy or Justice.

Secondly, In this posture of Affliction he strives to put them upon *direful conclusious* against themselves, as if God *called solemnly* their *Sin* to remembrance, and that they are *forsaken* of God, and *marked* out for destruction; the pledg and earnest whereof, they take these troubles to be. We way observe that *David's* Afflictions awakened his Conscience, to object guilt and miscarriage, so that he is as earnest to deprecate the marking and remembrance of his Sin, as he is to pray against his troubles. For this see *Psal.* 25. 6, 7. Psal. 38. 1, 4.

Thirdly, He pusheth them usually upon *contempt of Religion*, and abandoning the ways of God: We are too apt to blame Religion for all our Troubles; and as we expect that our owning the ways of God should secure us from outward Affliction, so when we find it otherwise, we are too forward to say, *we have washed our hands in vain*, &c.

Fourthly, The Sin of *Distrust* is another evil that he drives at; he would have Men conclude that God *cannot*, or *will not* deliver. *Can God prepare a Table in the Wilderness?* said the *Israelites*, by the power of Temptation, when they were distressed.

Fifthly, Another Evil aimed at in such a case, is, to put us upon *indirect Courses* and ways to escape from our Troubles. *Saul* went to the Witch of *Endor*, when God answered him not. Distresses naturally prompt such things, and a little Temptation makes us comply, as is noted by the wise Mens desire, Give me not poverty, lest I put out my Hand and Steal; Distresses of Poverty put men upon Theft and unlawful ways.

Flectere si nequeo Superos, *&c.*

The Reasons of Satans tempting the Afflicted are these.

First, That outward Afflictions are a *load* and burthen; this gives a probability, that his designs may the better take place. 'Tis easy to *overthrow* those that are *bowed down*, to *break* those that are *bruised*, to *master* those that are *weary* and *weak-handed*.

Secondly, An Afflicted Estate is a Temptation *of it self*, and naturally dictates evil things: It is half of his design brought to his hand, it affords variety of matter for a Temptation to work on.

Thirdly, Such a Condition strongly *backs* a Temptation, and furnisheth many Arguments for a prevalency; for Troubles are *serious* things, they speak to the Heart, and what they speak, they speak *fiercely*; they represent things *otherwise*, than *common* discovery can do, and for the most part, they shew an Ingenuity in *multiplying* Fears, and *aggravating* Hazard, and *ascertaining* suspected Events, so that Satan can scarce desire a fairer Hit, than what these offer him.

Fourthly, They also give him the advantage of *darkness*; for to such, their *way is hid*, and God hath hedged them in, they neither know *where they are*; whether their trouble by a *chastisement* of Sin, or for *Tryal*, or for *prevention* of miscarriage, or to *make way* for more comfortable manifestations; and as little know they *how to behave themselves* in their Trouble; or *how* and *when* to get out of it. In such groping uncertainties, 'tis scarce possible, but they should be put wrong. (Job 3. 23.)

Fifthly, An Afflicted condition brings on *weakness* and *Indisposition* to duty, it makes the hands weak, and the Knees feeble; This made *Job* to faint, this dryed up *Davids* Strength. The first Assault of an Affliction doth stound the Soul, and put it into such a confusion, that *hope* turns back, and *Faith* is to seek, and every *Grace* so out of order, that a man shall be unable to do any thing of duty, in a comfortable manner. (Job 4. 5.)

Sixthly, In this case Men are apt to conclude their *Prayers are not heard: I cry in the day time and thou hearest not*, says *David*. *Hath the Lord forgotten to be Gracious?* And with such seeming probability is this urged upon us by Affliction, that *Job* professeth, he could not believe his own Sence and Knowledg in such a case. *If I had called, and he had answered me, yet would I not believe that he had hearkened unto my Voice.* (Job 9. 16.)

Seventhly,

Seventhly, Afflictions strongly *fix* Guilt upon us, and represent God *Searching out our Iniquities, and Enquiring after our Sin.* Job 10. 6.

Eightly, They *Imbitter* the Spirit, and beget Impressions upon the mind, of very hard thoughts of God.

Ninthly, They violently push Men on to speak *unadvisedly:* there is such a swelling *Ferment* of the old *leaven* of Impatience and Distrust in the Mind, that 'tis matter of pain and difficulty to be silent, *their belly is as Wine that hath no vent; It is ready to burst like New Bottles;* and they are *weary with forbearing*, and *cannot stay*, and must speak *let come on them what will.* Job 32. 19.

All these advantages doth an Afflicted Condition bring to Satan; and who can think that he who is so Studious of our ruine, will be willing to miss so fair an opportunity?

First, This must teach us to have a *watchful* Eye over *Affliction*, though at all times we must expect Satans Stratagems, yet in Troubles especially prepare for them; according to the wise Mans advice, *in a day of adversity, consider.* Applic. 1.

Secondly, Seeing Satan takes advantage of the *sharp humours* of Impatience and Distrust, we must be particularly careful, not to touch too much upon the *harshness* of our Troubles, because this is that that sets fretting and distractiug thoughts on work. Afflictions (like the Pillar of the Cloud and Fire in the Wilderness) have a *Light* and *Darkness*, and accordingly these that converse with the *dark side* of Troubles, *Invenome* their Imaginations, and *Poyson* their Thoughts with *dark* and *hideous conclusions*, and in a word, draw forth nothing but the *Wormwood* and the *Gall*; whereas those that Study and view the *light side* of them, are full of *praise* and *admiration*, for the gracious *mixtures*, comfortable *mitigations*, encouraging *Supports*, &c. which they observe. 'Tis Wisdom then to keep upon the right side of them.

Though it be the design of God to turn the *dark side* of the Cloud to us; Yet may we have a *competent Light* to guide us, if we would *improve* it; when the *Sun* is set, the *Moon* may be up. Nay 'tis our duty to strive to *recover* the right side of the Cloud; He *hides* that we may *seek.*

If this *Fast* of Christs be consider'd as a *remedy* against Temptations, then may we observe; *That Solemn Temptations are to be resisted with Fastings and Prayer.* Of this I shall forbear to speak, till I come to speak of Christs answer, and the repulse of Satan.

MATTH. 4. 3.

And when the Tempter came to him, he said, If thou be the Son of God, command that these Stones be made Bread.

CHAP. VI.

That Christs Temptations were real and not in Vision; that Temptation is Satans imployment, with the Evidences and Instances thereof. Of Satans tempting Visibly, with the Reasons thereof.

NExt follows a particular Account of those more *Eminent* Temptations wherewith Christ was Assaulted by Satan. before I speak of these, I must necessarily remove this Stumbling-Block out of the way, (*viz.*) whether Christ was *really* tempted, or only in a *Vision*. That this was but visionary, hath been supposed; not only by some, whose conceits in other things, might justly render their Supposals in this matter less worthy of a serious consideration. But also by very grave and serious men, whose reasons notwithstanding are not of that weight, as to sway us against the *Letter* and *History* of these Temptations: which give us a full account of these things as *really* transacted, without the least *hint* of understanding them as done only in a Vision. For,

Hobs Leviathan c. 45. p. 354. *Calvin. Scultetus.*

First, 'Tis a dangerous thing to depart from the *literal Sense* of what is historically related; If we take such a Liberty, we may as well understand other *Historical* Passages after the *same rate*, and so bring the History not only of Christs Suffering to a *visionary* and *Phantastical* Cross, but also of all the new Testament to a very nothing.

Teueson. Hobs Creed. *Exam.* p. 65.

Secondly

Secondly, The *Circumstances* of the Temptation are so *particularly* set down; as the Devils *coming* to him, *leaving* him, *taking* him to the Temple, &c. That if we may expect in any thing to secure our selves from a visionary Supposition, we may do it in this History. *Spanhem* dub. Evan. in loc.

Thirdly, This Imagination doth wholly *enervate* and make void the very end and *design* of Christs being *tempted:* for where were the Glory of this *Victory* over Satan, if it were only a visionary Temptation, and a visionary Conquest? or where were the *comfort* and encouragement which Believers (from the *Apostles* Authority, *Heb.* 2.18. & 4.16.) might reap from this, that Christ imagined himself to be tempted, when really he was not so? Nay how impossible is it, to make that expression of the Apostle, [*he was tempted in all points like as we are,*] to agree to an imaginary Temptation? except we also say, that we are only tempted *visionarily* and not *really*?

Fourthly, Neither is it a plea of any value against this Truth, that it seems to *derogate* too much from the *Honour* and Authority of our Saviour, that Satan should so impudently *assault* him, with Temptations to *worship* him, and should carry him at pleasure from place to place; when we find that he *voluntarily* submitted to *higher Indignities* from Satans Instruments, and *turned not away his Cheek* from those that *smote* him, *spit* upon him, and contumeliously *mocked* him, and at last submitted to *Death*, even the death of the *Cross*. Non mirum est Christum premisisse se circumduci a Diabolo, qui permisit se a Membris suis Crucifigi. *Gregorius.*

As for those Objections from πτερύγιον ἱερȣ͂, the *Pinacle of the Temple*, upon which *Scultetus* thinks it was impossible for Christ to stand; As also the Objection of the *impossibility* to shew the *Kingdoms* of the World from any *Mountain*: I shall answer them in their proper place, in the mean time I shall return to the Verse in hand, in which I shall first pitch upon the general *proœmium*, or Introduction to these special Temptations, which is this, *The Tempter came to him.*

In this we are to take notice of the *Name* given to Satan, and also the *Way* and *Manner* of the *Assault*, in that Expression, *he came to him.*

There are *three* distinct Names given to him in these Temptations. (1.) His Name *Satan*, shews his *Malice* and *Fury*, which is the Ground and Fountain whence all that Trouble proceeds, which we meet with from him. (2.) He is stiled the *Tempter*, and

that signifies to us, how he *puts forth* this Malice, his Way and Exercise, in the exerting of it. (3.) He is called the *Devil* or Accuser, expressing thereby the End and Issue of all. From this Name then here given, we may observe,

Obs. 1. First, *That it is Satans Work and Imployment to tempt Men.* We need not here Dispute, whether it be *proper* to Satan to tempt, that is, *an soli, & semper competat*, whether it agree to him *only*, and *always*, which some indeed affirm in such a Sense as this, that *Men* do tempt *Men* as *Satans Instruments*, the *World* tempts as it is the *Object*, and *Matter* of Temptations; but *Satan* tempts as the proper *Author* and *Engineer* of Temptations. Others there are that think, that Men can, and do *properly* tempt *themselves*, according to *Jam.* 1. *Every Man is tempted, when he is drawn away of his own Lust*; But the Question is altogether needless as to us, though we and others may be true and *proper* Tempters, yet this hindereth not but that it is most true, that Satan makes Temptation his very *Work* and *Business*. And therefore not only here, but in 1 *Thes.* 3. 5. The Devil is described by his *Imployment*; *Lest by any means the Tempter* (or he that tempteth) *hath tempted you*: which the ordinary *Gloss* doth thus explain, *Diabolus, cuius est Officium tentare.* This Name then is put upon Satan κατ᾽ ἐξοχὴν by way of *Eminency.* Implying (1.) That though there be never so many Tempters, yet Satan is the *chief*. (2.) That he makes Temptation his *proper* Imployment.

Aquinas Sum. Part 1. Q. 114. Art. 2. Homines instrumentaliter, Mundus materialiter, Satanas efficienter. *Sclater* on 1 Thes. 3. 5.

That Satan doth so, I shall evidence by these few Notes.

First, Temptation is in it self a *Business* and *Work*. For if we consider either the *Work* of any one Temptation (where Satan is oft put to it, after *Suggestion* to *perswade*, and after *perswasion* to *instigate* and provoke;) or if we consider what *Furniture*, Tools, Means, and Instruments are requisite, and what it may *cost* to bring all things together into *fit order* and *method*; or if we think of the *various* ways and manners of temptation; That some are *mediate*, some *immediate*; some *inward*, some *outward*; some *moveable*, some *fixed* and *solemn*; some *inticements* to Evil, some *affrightments* from *Duty*, others *invasions* of our peace and joy; or lastly, if we call to mind, what *Study*, what *Art*, what *fetches* and *contrivances* the Devil is sometimes put upon, we shall easily see, that it keeps him doing, and that *he eats not the bread of Idleness* that hath that Imployment to follow.

Secondly,

Secondly, Satan *gives up himſelf* unto it, is wholly in it, *he walks to and fro*, goes *about* ſeeking advantages of this nature, *compaſſeth Sea and Land to Proſelite men* to his Slavery, uſeth all *means*, upon all *men*, at all *times*, with all *diligence*; Hence was it, that *Latimer* (in his homely way of ſpeaking) called him, a *buſy Biſhop in his Dioceſs*, and excited the ſluggiſh to learn laboriousneſs of the Devil.

Thirdly, He takes a *delight* in it, not only from a *natural propenſity*, which his fall put upon him, whereby he cannot but tempt; as an evil Tree cannot but bring forth evil Fruits: But alſo from the power of an *habit acquired* by long exerciſe, which is accompanied with ſome kind of pleaſure; and further, whatever pleaſure may be ſuppoſed to ariſe from *revengeful* Pride or *companionſhip* in evil, he hath of that in full meaſure, preſſed down, and running over. Solamen miſeris, &c.

Fourthly, All other things in Satan, or in his indeavours, have either a *ſubſerviency*, or ſome way or other a *reference* and reſpect to Temptation. His *Power*, *Wiſdom*, *Malice*, and other infernal *Qualifications*, render him *able* to tempt; his *Labour* and Diligence in *other* things are but the work of one that *prepares* Materials and Occaſions; his other buſineſs of *accuſing*, *afrighting*, *deſtroying*, *tormenting*, are but the ends and improvements of tempting.

Fifthly, He cares not *how* it goes on, ſo that it *go on*; as a Man that deſigns to be rich, cares not how he gets it; which ſhews, that tempting in general is his deſign. Of this we have many Inſtances, as (1.) he ſtick not to *lie* and diſſemble, he will tell them of the *Kingdoms of the World, and the Glory of them*, and a thouſand fair promiſes which he never intends. (2.) He will tempt for a *ſmall matter*, if he can but gain a little, or but moleſt us, yet he will be doing. (3.) He will not give over for a *foil* or diſappointment. (4.) He is not aſhamed to tempt *contradictory* things, he tempted Chriſt *againſt* the work of Redemption, *Maſter ſpare thy ſelf*. He tempted *Judas* to *further* it in betraying him. (5.) Any Temptation that he ſees will *hold*, he takes up with; hence is it that he tempts not the *Jews now* to Idolatry, becauſe he hath them faſt in another *ſnare*, being ſtrongly led to an *oppoſition* and contempt of *Chriſt*. (6.) He will ſometime tempt where he hath not *probability* to prevail, even againſt hope. Thus he tempted *Chriſt* and *Paul*.

The

Applic. The use of the Observation is this: If it be his *business* to tempt, it must be our work to *resist*.

First, To resist is a *labour*, 'tis not an idle formality, consisting in words of defyance, or a few ridiculous *Crossings*, and sprinklings of *Holy Water*, or *spitting* at the name of him, as Ignorant People are wont to do.

Secondly, We must *give up* our selves to this work, always fighting and opposing.

Thirdly, It will be necessary to make use of all *helps*, as Prayer, Fasting, the Counsel and Support of Holy and Experienced Men.

Fourthly, We must also cast off all *binderances*, whatsoever in us is apt to take fire, or give advantage, must be laid off; as *Pride* (which doth prognosticate a fall) and *Security*, which betrays the best; or *Presumption*, which provokes God to leave those of highest Neh 13. 16. attainments.

Secondly, In this general *Introduction*, we may cast our Eye, upon the *way* and *manner* of the Assault; when 'tis said, the *Tempter came unto him*, we are unavoidably forced to suppose, *another* manner of coming, than that whereby he tempted him for *forty days* together. And when we call to mind, that at his coming here mentioned, he *carried* Christ to the *Temple*, and from thence to a high *Mountain*, and there propounded himself an Object of *Worship*; we can imagine no less, than that Satan here came *visibly* to him; but in what shape or manner of Appearance, it is altogether uncertain, though 'tis most probable, it was not in the form of a *Brute*, but in some lustre of Majesty or Glory, as an *Angel*; because a *deformed*, or base appearance, had been *unsuitable* to the Boast of giving the *Kingdoms* of the World, or to his desire that Christ should *fall down and worship him*. Hence we may observe:

Obs. 2. *That Satan sometimes tempts in a visible Appearance, and by Voice.*

First, The possibility of this, is evident from the *Apparitions* of Angels. Satan is still an Angel, and there is nothing of a *natural* *Piscat.* in loc. *Incapacity* in him as to an outward *Appearance* to our Eyes and Sences, more than in glorify'd Spirits.

Secondly, In the *first* Temptation he did no less, when he used the *Serpent*, as a Trunc to speak through, and an Instrument to act by; In *possessions* he speaks audibly, and evidenceth a real presence.

Thirdly,

Thirdly undoubted *Instances* may be given of Satans tempting and molesting visibly. I deny not but there are a great many *Idle-Stories* of this kind, and a number of ridiculous Figments, but it would be unreasonable and highly prejudicial to the truth of *History*, and the common *Faith* of mankind, to refuse credit to the serious Accounts of *sober* Men, because of some foolish and unwarrantable Fables.

What is related of *Luther*, and his several Troubles from Satan this way, is evident in the Story of his Life. *Cyrillus* tells us of one *Eusebius* Disciple of *Hierom*, who when he was dying, cryed out of the Devils appearing to him. The like is storyed of *St. Martin* and others; and of these, you may read more collected by Mr. *Clark*.

O Fratres adjuvate me, ne peream, nonne videtis Dæmonum agmina, qui me debellare, & ad Tartara ducere festinant, quid hic astas cruenta bestia? *Cl.* Senarclæus in Epist. ad M. Bucerum, *&c.* *Tells of a Country Man, at* Tribury *in* Germany *to whom the Devil appeared in the shape of a Tall Man, claiming his Soul, and offering to set down his Sins in a Scroll.*

If we would enquire into the reasons of Satans appearing thus, we cannot more fitly pitch upon any other than these.

First, Either he thinks a great *affrightment* necessary in some cases, and for that end appears: or,

Secondly, He sees his appearance needful, to give a greater *Evidence* and certainty to the *reality* of the pleasures of Sin which he promiseth; that is the common ground of his appearing in the ways and designs of *Witchcraft*.

Thirdly, Or in the height of *rage*, when he perceives other ways not available, and when he hath to do with Persons not ignorant of his devices, where he sees he hath no need of a *Visor*, or covert ways of dealing, then he sticks not (if permitted) to tempt or molest openly.

This must teach us not to wonder at such Temptations, much less to judg those that may be so molested, as if Satan had a greater share in them, seeing Christ was thus tempted.

CHAP. VII.

The general view of these Temptations. Of Satans Gradual proceeding in Temptations. Of reserving a great Temptation last. What a great Temptation is, in what cases to be expected. Of Satans using a common Road, in comparing these Temptations, with the ordinary Temptations of Men. Of the advantage Satan takes of natural Appetite, Sense, and Affections.

I Have done with the *proœmium* to the Temptations. Yet before I open them particularly, I shall take a *general view* of them. First, By comparing these with the other Temptations of Christ during the forty days. Secondly, By comparing these with the Temptations of Men.

1. *First*, Then, if we compare these with the former Temptations, and observe that we have no *account* given us of those Temptations, but only in the general, that he was *tempted*, whereas these are *particularly* set down and recorded, we cannot apprehend less than this, *that these last Temptations were certainly greater and more remarkable Temptations.* Hence note,

Obs. 3. *That 'tis Satans method to be Gradual in his Temptations, and that he keeps his greatest Temptations to the latter end.*

That Satan is *Gradual* in his Temptations, this is true of him, if we regard,

First, the *manner* of his proceeding, That he drives *slowly*, entreats *gently*, and is very careful that he do not *overdrive* Men, but after they are *accustomed* to his way, he puts on *Imperiousness* and commands them.

Secondly, If the *matter* of Temptation be regarded, he is Gradual there also. He tempts to *little* Sins first, then to *greater.*

I shall Illustrate both these particulars by the example of *Thomas Savage*, Apprentice to Mr. *Collins Vintener* at the *Ship-Tavern* in *Ratcliff*, who suffered in *Anno 1668*, for murthering his Fellow-Servant,

Servant: He confesseth that the Devil took this course with him; he first tempted him to *neglect* of Duty, then to *contempt* of Ordinances, and *Prophanation* of the Sabbath, then to *Drinking*, then to *Fornication*, then to *Rob* and *Steal* from his Master, and last of all to *Murther*; and takes particular notice that in this last Temptation, to kill his Fellow-Servant, there was a *violent* and more than ordinary *Power* of Satan upon him, to instigate him to that Wickedness. All this you may read at large in the Printed Narration of his Life.

The reasons of his Gradual proceedings are,

First, He would discover *no more* of himself in any Temptation, than he is *necessitated* unto; for the gaining his end, lest he cross his own design, and instead of drawing Men to Wickedness, scare or affright them from it.

Secondly, Sins are *mutually preparatory* to each other, smaller Proffers and Temptations do insensibly prepare, and incline the Heart to greater.

Secondly, That he keeps his *greatest* Temptations last, is a consequence of the former; for which (besides what is now spoken) these reasons may be given: 2.

First, There is *provocation* given him, in refusing his *lesser Assaults*. His *Head* is *bruised* by every refusal, he is set at defiance, which calls him out to *stronger* opposition. He perceives by often repulses that those with whom he hath to do are not Subjects of his Kingdom, and that his *time is short*, and therefore no wonder is it, if he Assault most furiously, and with all his strength.

Secondly, There is also *Policy* in it, when he hath brought down our strength and weakned our courage, then a violent onset is fair to procure him a Victory.

But because I mention a *great* Temptation, it may not be amiss both for the further explaining of the Text, and Illustration of the matter, to shew what is a great Temptation. These were great Temptations to Christ, and there are several things remarkable in them, which where-ever they appear, they will denominate the Temptation great, and the *more* of them are conjoyned together, and in higher *degree*, it may justly be called still the greater. As,

First, In these Temptations, we may note there were *external Objects*, as well as insinuated *suggestions*; Inward *motions* are *real* Temptations, but when they have the *Objects* and things presented to

to the *Eye* or the *Senses*, then do they strongly urge. At this advantage the Devil tempted *Eve*, he urged her when the Fruit was within the view; Thus he tempted *Achan*, when the Gold and Garment were in his Eye.

Secondly, These Temptations were *complex*, consisting of many various designs, like a snare of many cords or nooses. When he tempted to turn Stones to Bread, it was not one *single* design, but many that Satan had in prosecution. As *Distrust* on one hand, *Pride* on another, and so in the rest. The more complicated a Temptation is, 'tis the greater.

Thirdly, These were also *perplexing*, entangling Temptations; They were *dilemmatical*, such as might ensnare, either in the doing, or refusal. If he had turned Stones into Bread, he had too much *honoured* Satan by doing it at his *Motion*. If he did not, he seemed to *neglect* his own *Body*, in not making necessary provisions for himself being now hungry.

Fourthly, These Temptations proceeded upon considerable *advantages*, his *Hunger* urged a necessity of turning Stones into Bread. His present *straits*, and the lowness of his condition seemed to speak much for the reasonableness of giving proof of his *Divine Nature*, by casting himself down from the Temple, and of doing any thing, that might tend to a more *plentiful* Being and support in the World. Advantages strengthen Temptations.

Fifthly, These Temptations were accompanied with a greater *Presence* and Power of Satan, he appeared *visibly* in them, and was permitted to touch and hurry the Body of Christ, and to depaint and set forth the Glory of the World (doubtless in the most taking way) to the Eye of Christ.

Sixthly, The matter of these Temptations, or the things he tempted Christ to, were great and *heinous* Abominations, (a distrust of Providence, a presumption of Protection, and a final renunciation of the Worship due to him, and transferring it to the most unworthy Object, Gods professed Enemy) and yet were they seconded by the *strongest*, most *powerful*, and most *prevailing* means, as his present *Straits*, his infallible Assurance of *Sonship*, *Pleasure*, and Glory. Where the *matter* is weighty, and the *medium* strong and pressing, there is the Temptation great.

Seventhly, All these Temptations pretended strongly to the advantage and *benefit* of Christ, and some of them might seem to be done without any *blame*, as to turn Stones to Bread, to

fly

fly in the Air. The more *kindneſs* a Temptation pretends to us, it is the ſtronger.

Eightly, Satan urged ſome of them in a daring, provoking way; *If thou be the Son of God?* as if he had ſaid, I dare thee to ſhew thy ſelf what thou pretendeſt to be. Theſe kind of provocations are very troubleſom to the moſt modeſt and ſelf-denying, who can ſcarce ſorbear to do what they are urged unto at ſuch times.

Ninthly, Theſe Temptations ſeem to be deſigned for the *engagement* of all the *Natural* Powers of Chriſt, his natural *Appetite* in a deſign of Food; his *Senſes*, in the moſt Beautiful Object, the World in its Glory; The *Affections*, in that which is moſt Swaying, Pride, and delight in extraordinary Teſtimonies; of Divine Power and Love, in ſupporting him in the Air, *&c.*

Tenthly, Some of theſe warranted as *Duty*, and to ſupply neceſſary hunger, others depending upon the ſecurity of a *promiſe*, *He ſhall give his Angels charge, &c.* The greater appearance of Duty, or warrantableneſs is put upon Sin, the greater is the Temptation.

By theſe ten Particulars may we (as by a Standard) judg, when any Temptation is great or leſs.

Let us then take heed of *ſmall* Temptations, or the *ſmoother* proceedings of Satan, as we would avoid the *greater* attempts that are to follow. Where he is admitted to beat out our Luſts with a *Rod* or a *Staff*, he may be ſuſpected to bring the *Wheel* over them at laſt. *Applic.* 1.

Let us alſo after our Aſſaults, *expect* more and greater, becauſe the greateſt are laſt to be looked for. This holds true in three caſes. (1.) In *ſolemn* Temptations where Satan *fixeth* his Aſſaults, there the utmoſt rage is drawn out laſt. (2.) In the *Continuance* and Progreſs of Profeſſion, the further we go from him, and the nearer to God, be ſure of the higheſt meaſure of his ſpite. (3.) At the *end* of our race: for if he miſs his *prey* then, it is eſcaped for ever, as a *Bird* unto its Hill.

But ſome may ſay, I am but a Meſſenger of ſad tidings; and that by bringing ſuch a report of *Gyants*, and *Walled Cities*, I may make the hearts of the People to *faint*. Object.

I anſwer; This is bad news only to the *ſluggiſh*, ſuch as would go to Heaven with eaſe, and in a fair and eaſy way, but to the *laborious* reſolute Souldiers of Chriſt this is no great diſcouragement: for (1.) It doth but tell them of their *work*, which as they *Anſw.*

are perswaded of, so it is in some measure their *delight*, as well as their *expectation*. (2.) It doth but tell them, Satans *Malice* and Fury, which they are assured of, and are most afraid of it sometimes, when it seems to lye Idle and as asleep. (3.) It doth tell them that Satans thoughts concerning them are *despairing*, he fears they are going, or gone from him. If they were his willing Servants, there would be no hostility of this nature against them.

I have thus compared these special Temptations with those wherewith our Lord Christ was exercised during the forty days. I shall

Secondly, *Compare* these Temptations of Christ with those that usually befal his *Members*, in which there is so much suitableness and agreement, both in *matter* and *manner*, that it cannot be unuseful to take notice of it, which will the better appear in Instances.

First, Then let us consider the first Temptation of *Eve*. *Gen.* 3.6. And *when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise*, &c. Here are all the Arguments and ways summed up, by which Satan prevailed upon her; It was *good for Food*, here he wrought upon the desire of the *natural Appetite*; It was *pleasant to the Eyes*, here he took the advantage of the *External Senses*. It was *to be desired to make one wise*, here he enflamed the *Affections*. Let us again call to mind the general Account of Temptations, in the 1 Joh. 2. 16. *All that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*; where the Apostle designedly calls all off from a love of the World, because of the hazard and danger that we lye open unto, from the things of the World, striking upon and stirring up our *Lusts*; which he ranks into three *general heads*, according to the the *various* ways whereby these outward things do work upon us, in exciting our *natural* powers and apprehensions to sinful *lustings*: And these are so fully agreeing with those three in *Eves* Temptation, that I need not note the Parallel. Let us now cast our Eyes upon these Temptations, and the suitableness of Satans ways and dealings will immediately appear. When he tempted Christ to turn *Stones into Bread*, there he endeavoured to take advantage of the *Lust of the Flesh* (which in the 1 *Joh.* 2. I understand in a more restrained Sense, not for the lustings of *corrupt* Nature, but for the lustings of the *Body* in its Natural *Appetite*, according to that expression of Christ, *the Spirit is willing, but the Flesh* or body *is weak*:

And

And if we ſhould not ſo reſtrain it in this place, the Luſt of the Fleſh would *include* the Luſt of the Eyes, and the Pride of Life, contrary to the clear ſcope of the Text, for theſe are alſo the luſtings of corrupt Nature.) When he further tempted him to *caſt himſelf down*, he puſhed him upon the *Pride of Life*; When he ſhewed him the *Kingdoms of the World and the glory of them*, he attempted to gain upon him by the *Luſt of the Eyes*. From this proportion and ſuitableneſs of Temptation to Chriſt and his Members, obſerve,

That Satan uſually treads in a beaten path, uſing known and experienced Methods of Temptation. 'Tis true, in regard of *Circumſtances*, he uſeth unſpeakable *varieties* in tempting, and hath many more Devices and Juggles than can be reckoned up, yet in the *General* he hath *digeſted* them into Method and Order, and the things upon which he works in us, are the ſame; thus he walks his round, and keeps much-what the ſame Track, not only in different Perſons, but alſo in the ſame Men, uſing the ſame Temptations over and over, and yet this argues no *barrenneſs* of Invention, or *ſluggiſhneſs* in Satan, but he hath theſe reaſons for it: Obſ. 4.

Firſt, Becauſe the ſame Temptations being ſuited to *humane Nature* in General, will with a ſmall Variation of *Circumſtance* ſuit all Men; their Inclinations generally anſwering to one another, as Face anſwers to Face in Water.

Secondly, Theſe *ſtanding* Methods are Famous with him, as *generally* powerful and taking, and it can be no wonder if Satan *practiſe* moſt with theſe things, that have the largeſt *Probatum eſt* of Experience to follow them.

Thirdly, The more *Experienced* he is in any Temptation, the more *dexterouſly* and ſucceſsfully ſtill he can manage it; ſo that we may expect him *more cunning* and able in what he *moſt practiſeth.*

This may be ſome ſatisfaction to thoſe that are apt to think of themſelves and their Temptations; as *Elias* did in his perſwaſion, I *alone am left.* Where Satan uſeth any thing of Vigour and Fierceneſs, we are apt to ſay, *none are tempted as we*, none in *like caſe*, we are *ſingular*, they are *peculiar* and *extraordinary* Temptations, *&c.* But 'tis a miſtake; even that of *Solomon* may be applyed to theſe, *there is nothing new*, nor any thing befaln us, which others have not undergon before us; and would but Chriſtians be ſo careful, to *obſerve* the way of the Serpent upon their hearts, and as they might, and ſo *communicative* of their Experiences as they *Applic.*

they ought, the Weak and heavy Laden would not go ſo mourning under ſuch apprehenſions, as commonly affright them, that none were ever ſo tempted as they are; It would be ſome *ſupport* at worſt, when the moſt helliſh Furies do oppreſs them, to know that others before them were in theſe *deeps*, and as *fearful* of being overwhelmed, as themſelves, and yet were *delivered*; *The deliverances of thoſe that have eſcaped the danger, is ground of hope to thoſe that are at preſent under it.*

Obſ. 5. *The uſual advantages that Satan takes againſt us, is from our natural Appetite, our external Senſes, or our Paſſions and Affections.* All theſe are uſual ways by which Satan works againſt us, as appears from what hath been ſaid, neither are any of them ſo mean and contemptible, but that we have cauſe to fear the Power and Influence of them. Hence the Scripture cautions deſcend to the Eyes, *Look not upon the Wine when 'tis Red in the Cup. Be Sober, be Vigilant,* &c. The *Appetite* is not ſo eaſily kept in, but that it may prevail to *Gluttony* and *Drunkenneſs*: and ſome are ſo powerfully carried by this, that they are ſaid *to make their Bellies their God.* Of the power of Senſe and Affection, elſewhere hath been ſpoken.

CHAP.

CHAP. VIII.

The rise of Christs first Temptation. Of Satans suiting his Temptations to the conditions of Men. Of tempting Men upon the plea of Necessity. The reasons and cheats of that plea. His pretences of friendship in tempting, with the danger thereof.

HAving thus considered these Temptations as they lye before us in their general Prospect, I shall now speak of this first special Temptation in particular, in which (1.) the Rise, or Occasion, (2.) the Temptation it self, (3.) the Argument by which Satan would enforce it, are to be distinctly noted.

First, As to the *Rise* of it, It is questioned by some, why Satan begins with this First, the cause they assign, (in part at least) is from his first success against *Eve*, in a Temptation about *eating*, as if this were the chief and most hopeful Arrow in his Quiver. But we need not go so far, when the Evangelist is so punctual in setting it down, in the latter end of the former verse, *he was an hungred*. This the Devil took notice of, and from hence took the rise of his Temptation, that by *turning Stones to Bread* for the satisfaction of his present hunger, he might be induced to make way for the secret Stratagems which he had prepared against him on this occasion. Here I note,

That where Satan hath a design against any, he doth take the advantage of their Condition, and suits his Temptation accordingly. Thus, Obs. 6.
if Men be in Poverty, or in the enjoyments of Plenty, in Sickness or Health, if in Afflictions, under Wrongs, in Discontents, or carried to Advancements and Honours, or whatever else may be considerable relating to them, he observes it, and orders his designs so, as to take in all the advantages that they will afford. That 'tis his concern and Interest so to do, we may Imagine, upon these grounds:

First, Our *Consent* must be gained; this he cannot properly and truly *force*, but must *entice* and deceive us to a complyance with him.

Secondly, If our *Condition* speak for him, and lye fair for the furtherance of any device of his, our consent is upon the matter *half gained*; 'tis much, if so powerful an Advocate, as is *our present State*, do not influence us to an Inclination.

Thirdly, This doth his work *easily* and effectually, he more generally prevails by this course, and with less Labour.

Applic. This Policy of Satan should advantage us, by suggesting fit *Memorials* to us, in our expectations of Temptation. Though we know not all Satans thoughts, yet may we know where and how he will usually make an onset, our *Condition* will tell us what to look for. The *Distressed* and Afflicted may expect a Temptation suited to their *Condition*, as of murmuring, repining, revenge, distrust, use of indirect means, dispairings, &c. They that have *Peace* and Plenty may be sure they shall be tempted *suitably*, to Pride, Boasting, Covetousness, Oppression, Contempt of others, Security, or whatever may be fit to be engrafted on that Stock; the like may be said of any other different condition. How fairly are we forewarned, (by an observation made upon Satans proceeding upon these advantages) where to expect him, and how to provide against him.

Let us proceed to a further enquiry, *How* the Devil managed this advantage of Christs hunger; he plainly urgeth him with a *necessity* of providing supplies for himself, spreading before him his desire to eat, and the impossibility of help, in a Barren and Desolate Wilderness, as if he had said, *The want of the Body is to be provided for, Nature and Religion consents to this; the Wilderness affords no help, ordinary means fail; there is therefore a necessity that some extraordinary course be taken, Therefore trun Stones to Bread; this is not unsuitable to the Condition and Power of him who is the Son of God.* At this rate he pleads.

Obs. 7. Observe then, *That Satan usually endeavours to run his Temptations upon the plea of necessity, and from thence to infer a duty.*

When he cannot pretend a *fair* and direct way to irregular Practices, he would *break* a Door and force a way by *Necessity.*

Under this Notion of *Necessity*, the Devil marshals all those pretences, that seem to be of more than ordinary force, in their usual prevalencies. Thus he teacheth Men to think they are *necessitated*, if they be carried by a strong *inclination* of their *own*, or if there be an *urgency* and provocation from *others*, or if they be *in straits* and dangers; and sometime he goes so high, as to teach Men that a

necessity is included in the very Fabrick of their *natural principles*, by which they presumptuously excuse themselves in being sinful, because by *Nature* they are so, and cannot be changed without *special* Grace; scarce shall we meet any Man with seasonable reproof for his iniquity, but he will plead such kind of necessities for himself, *I could not help it, I was strongly carried, or, I was compelled; I must do so, or else I could not escape such a danger*, &c.

The Reasons of this Policy, are these.

First, He knows that necessity hath a *compulsive* force, even to things of (otherwise) greatest abhorrencies: A treasury of Instances is to be had in Famines, and besieged places, where 'tis usual to eat unclean things, not only Creatures that are vile, but even Dung and Entrails; nay so *Tyrannical* is Necessity, that it makes inrodes into, and Conquests upon Nature it self, causing *the tender* Deut. 28. 56. *and dilicate Woman, which would not adventure the Sole of her Foot upon the ground for delicateness and tenderness, to have an evil Eye towards the Husband of her Bosom, towards her Son, and towards her Daughter.* A like *force* doth it exercise upon the Minds and *Consciences* of Men, it makes them rise up against their *Light*, it engageth Men to lay violent hands upon their own *Convictions*, to stifle and extinguish them. How many mournful examples have we of this kind? How many have *apostatised* from Truth (being terrifyed by the urging necessities of danger) contrary to the highest *Convictions* of Conscience?

Secondly, Necessity can do much to the *darkning* of the Understanding, and *change* of the Judgment, by the strong Influence it hath upon the *Affections*. Men are apt to form their apprehensions, according to the dictates of Necessity; what they see to be *hazardous*, they are inclinable to judg to be *evil*; Men in straits not only *violate* their Reason, but sometime by insensible steps (unknown to themselves) *slide* into a contrary Judgment of things, directly cross to what they have *believed* and professed. Which perswasion they owe not to any further *accession* of Light, or new *discovery* of Argument, (for ofttimes, the *same* Arguments which in the absence of trouble they have contemned as *weak*, by the Appearance of danger put on another *Face*, and seem *strong*) but to the prevalency of their *fears*. And thus many in all Ages have altered their Judgments and thoughts, not because they *knew more*, but because they *feared more*.

The like Necessities do Men form to themselves from exorbitant

and greedy *hopes* and expectations of a better condition, compared to that wherein they at present are, and the like Influence it hath in the alteration of their Judgments. Let the *Bishop* of *Spalato* be an example of this, who loathed the *Romish* Religion first, and in *England* (whither he came for refuge) writ against it; but saw a necessity (from the disappointment of expectation) to change his mind, returned to *Rome* again, and perswaded himself that that was *true* which he had formerly pronounced *false*; and so writ against the Church of *England*, as before he had done against the Church of *Rome*. To him we may add *Ecebolius*, of whom *Socrates* reports, that (according to the various appearings of hazards) he changed his Religion several times: Under *Constantine*, he was a *Christian*; under *Julian*, a *Pagan*; and under *Jovinian*, a *Christian* again.

Eccles. Hist. lib. 3. cap. 11.

Thirdly, Necessity offers an *excuse*, if not a *Justification* of the greatest miscarriages. *Lot* offered to expose his Daughters to the raging Lust of the *Sodomites* for the preservation of his *Angel-Strangers*, which surely he would in no wise have done, but that he thought the present *necessity* might have *excused* him. *Esau* profanely sells his Birth-right, but excuseth the matter so, *Behold I am at the point to die, and what profit shall this Birth-right do to me?* *Aaron* produceth a necessity, from the violent resolves of the people, in Justification of himself in the matter of the Golden Calf, *Thou knewest that this people are set on mischief.*

Antiochus *put* Eleazer *and the* Macchabees *in mind of this excuse, If it be a Sin to do contrary to your Law, Compulsion doth excuse it.* Josephus *on the Lives of the* Macchabees.

Gen. 25. 32.

Fourthly, Necessity is an *universal plea*, and fitted to the conditions of all Men, in all callings, and under all extravagancies; The *Tradesman* in his unlawful gains or overreaching, pleads a necessity for it, from the hardness of the Buyer in other things; the *poor Man* pleads a necessity for *Stealing*, and the *Rich* pleads the same necessity for *Revenge*, and thus it serves all with a Pretext.

These considerations discovering this course so hopeful, as to this design of the Devil, he will be sure to put us to this pinch where he can. But besides this, we may observe *three* Cheats in this plea of Necessity.

First, Sometimes he puts Men upon *feigning* a necessity, where there is none. *Saul* sacrificed upon a needless Supposal that *Samuel* not coming at the time appointed, there was a necessity for him to do it. He spared also the Cattel upon the like pretence, that it was a necessary provision for Sacrifice. And thus would the Devil have perswaded Christ, that there was an absolute neces-

sity

ſity to turn Stones to Bread, when in Truth there was no ſuch need.

Secondly, Sometimes he puts Men upon a neceſſity of their own *ſinful procurement.* *Herod* ſware to gratify the Daughter of *Herodias*, and this is preſently pleaded as a neceſſity for the cutting off *John Baptiſts* head. *Saul* forbad the taſting of Meat, and ſealed the penalty by an Oath and Curſe, and this is by and by made a neceſſity for the taking away of *Jonathans* Life, (who had taſted Honey not knowing his Fathers Curſe) had not the People reſcued him.

Thirdly, Sometime he *ſtretcheth* a neceſſity further than it ought; he knows that God hath ſuch a regard to *real* neceſſities, that upon that ground, he will *diſpence* with his Sabbath, and the preſent performance of Duty. Theſe inſtances he lays before men, and endeavours to perſwade them, that in like manner God will (upon a neceſſity) diſpence with *Sins*, as well as with the preſent Opportunity of *Service*. What a covering (in all Ages) Men have made of neceſſity, for their higheſt outrages and extravagancies, and with what confidence they have managed ſuch pleas, would be endleſs to relate.

This muſt warn us, not to ſuffer our ſelves to be *Impoſed* upon, by the higheſt pretences of Neceſſity. Whatever it may diſpenſe with (as in *ſome caſes* it will ſuſpend a preſent *Service*, and warrant the performance of a Duty, *beſides* the common rule and way wherein it ought ordinarily to be managed) it muſt never be pleaded to give warranty to any thing in its *own nature* ſinful. Neceſſity will not juſtify Lying, Stealing, Covetouſneſs, Adulteries, &c. *Applic.*

Ferenda magis omnis neceſſitas quam perpetranda aliqua iniquitas. *Aug.*

Beſides; we muſt be *wary* in judging what is a neceſſity. Men are apt to plead a neceſſity where there is none, and if we *give way* to a facile admittance of excuſes of this kind, we ſhall preſently *multiply* neceſſities, and have them to ſerve us at every turn. Some would warrant Sin by neceſſity, others would turn off Duty and rule by pretending a neceſſity where none is: both are to be avoided as Snares of Satan.

Once more (before we diſmiſs this riſe of the Temptation of Chriſt in hand) let us obſerve that in perſwading him to turn Stones to Bread, he ſeems to expreſs a great deal of *care* and tenderneſs to Chriſt, with an *invidious Reflection* upon the Love and Providence of God; as if he ſhould ſay, *I ſee thou art hungry, and this*

Wilder-

Wildernesſ affords nothing to eat, and God hath not taken care to ſpread a Table for thee, I therefore pittying thy Condition, as a Friend, adviſe thee to turn Stones to Bread.

Obſ. 8. Note, *That Satan manageth his moſt cruel deſigns, under the higheſt pretences of Friendſhip.* He did ſo with *Eve*, *The Lord knoweth that ye ſhall be as Gods*; as if he had a greater regard to them, than God himſelf. He tempted Chriſt in the Mouth of *Peter* to *ſpare himſelf*, under the ſhew of great kindneſs; and no leſs are his common pretences to all Men. This is a deep Policy, for by this means the *miſchief* intended is the better *concealed*, and the leſs *care* and proviſion made againſt it; and beſides, the *Affections* and deſires are ſtirred up to an *haſty* imbracement of the Motion, and an eager ſwallowing of the Bait.

So great a Subtilty is in this manner of dealing, that thoſe who affect the name of great *Politicians* in the World, have learned from Satan to ſhew greateſt *reſpects*, and a moſt friendly countenance to thoſe whom they moſt *hate*, and intend to ruine. Thus our *Richard* the Third of *England* conſtantly dealt with thoſe for whoſe Blood he lay in wait: and the precepts of *Machiavil* are fitted to this, that tis Wiſdom *to hug thoſe whom we deſire to deſtroy. Ehud's* Preſent made way for his Dagger. *Joab's* Sword could not ſo well have diſpatched its errand upon *Abner*, if he had not uſhered it in with a Kiſs.

Applic. This ſhould make us moſt *ſuſpect* thoſe Temptations that offer us moſt *kindneſſ* and advantage, and ſuch as are moſt gratifying to our Humours and Deſires. For can it be imagined in good earneſt that Satan intends us a real good? Can the Gifts of Enemies paſs for Courteſies and Favours with any, but ſuch as are bewitched into a blockiſh madneſs? Satan is more to be feared when he *flatters*, than when he *rageth*; and though ſuch offers may be looked upon by ſome as more benign, and leſs odious Temptations, (as ſome kind of *Familiar Spirits* are more kindly treated by ſome, under the notion of *white Devils*) yet may we ſay of them as *Cornelius Agrippa* ſpeaks of ſome unlawful Arts and ways of *Thurgia*, *eò ſunt pernitioſiora, quo imperitis diviniora*; They have the greateſt danger that pretend the higheſt Friendſhip. Thus much for the Riſe of the Temptation.

Timeo *Danaos* & dona ferentes.

CHAP.

CHAP. IX.

A particular consideration of the matter of the first Temptation, what Satan aimed at, in bidding him turn Stones into Bread. Of Satans moving us to things good or lawfull. The end of such a Motion. How to know whether such Motions are from Satan or the Spirit. What to do in case they be from Satan. Of his various aims in one Temptation. What they are, and of his Policy therein. Of his Artificial contrivement of Motions to make one thing infer another.

NExt follows the Temptation it self. *Command that these Stones be made Bread.* There is no great difficulty in the words. The *Greek* indeed hath a remarkable suitableness to the Supposition, on which Satan insists, taking Christ to be the *Son of God*, 'tis very pertinently spoken, *Say* or *Speak* that these Stones be made Bread; for if God *speak*, it must be *done*. εἰπέ.

Tis not worth the while to insist upon so small a variety of expression, as is betwixt this *Evangelist*, who hath it [*these Stones*,] and *Luke*, who speaks it in the singular Number [*this Stone:*] for besides that (as some suppose) this Expression of *Luke*, might (for any thing that appears to the contrary) be Satans *lowering* his request to *one* Stone, when Christ had denyed to turn *many* into Bread, upon his first asking) this *one Stone* in *Luke*, taken collectively for the whole heap, will signify as much as these *Stones* in *Matthew*, or the phrase (*these Stones*) in *Matthew* (by an imitation of a common *Hebraism*) may be no more but *one of these Stones*, or this *Stone*, as it is in *Luke*; as 'tis said, *Jepthah* was buried in the *Cities* of *Gilead*, that is, in *one* of the *Cities*. *Spanhem.* dub. Evan. in loc. *Lightfoot Harm.* in loc.

The thing urged, was the turning or changing the *form* of a Creature, which is a work truely *miraculous* and wonderful, and such as had neither bee *unsuited* to the power of Christ, nor *unlawful* in it self. 'Tis from hence justly questioned, where the sting of

of this ſuggeſtion lay, or in what point was the temptation couched. Firſt, It was not in the *unlawfulneſs* or ſinfulneſs of the thing mentioned. For Chriſt did as much as would amount to all this, when he turned *Water* into *Wine*, and when he fed Multitudes by a miraculous *multiplication* of a few Loaves and Fiſhes.

Secondly, It was not *unſuitable* to his condition, as *hungry*; for ſo it ſeemed a Duty to provide for himſelf, and which Satan took for granted.

Thirdly, Neither ſeemed it any *derogation* to his Power and Divine Nature, but rather an *advantage* and fit opportunity to give a full proof of it, to the *ſtopping* of Satans Mouth for ever.

Notwithſtanding theſe, there was *Poyſon* and Malignity enough in the *ſuggeſtion*, and under theſe Green *Leaves* of plauſible pretences, lay hid many *Snakes*. For (1.) By this was he ſecretly tempted to admit of a *doubting* of the truth of the divine *Teſtimony*, lately declaring him to be the *Son of God*. (2.) As alſo further to *queſtion* his Fathers Providence and Love; (3.) and unneceſſarily to run out of the *ordinary* way of ſupply, and to betake himſelf to *indirect* means or extraordinary courſes. (4.) And all this to the *abuſe* and undervaluing of his power, in *proſtituting* it to Satans *direction* or perſwaſion; and the Devil had gained a conſiderable advantage, if he could have prevailed with him to do ſuch a thing by his inſtigation. (5.) It may be, he further thought this might entice to an high *eſteem* of himſelf, and ſo make way for a vain *oſtentation* of his power, and Intereſt in God. All or moſt of theſe ſeem to be the deſign that the Devil was driving forward. Several things are hence obſervable.

Obſ. 9. *That where Satan doth not judge it his preſent Intereſt, to ſuggeſt to us things in their own nature ſinful, he will move us to things good in themſelves, in hopes thereby to lead us into evil.* This way of tempting is from a more refined Policy, than down-right motions to Sin; and doubtleſs 'tis leſs ſuſpected, and conſequently more taking. The Evils that Satan would introduce by this Method, are ſuch as theſe:

Firſt, Sometime when he tempts us to that which is Good, it is, that he might *affright* us from it; his approbation is enough to put a diſcredit, and diſgraceful ſuſpition upon any thing. Such a deſign had he, when he gave *teſtimony* for Chriſt,

Mat. 8. 29. *That he was the Son of God*; or for the *Apoſtles*, that they were the

Servants

Servants of the *most high God*. It was not his intention, to honour him or them, by bearing them witness, but to bring them under Suspition, and Trouble. Act. 16. 17.

Secondly, There are a great *many ways* to miscarry in a *lawful* Action, either by propounding *bad ends*, or by *failures* in the *manner* of performance, or by a *misimprovement* of the whole. These miscarriages (and the possibility, and probability of them) Satan carries in his mind; yet doth he not at first *propound* them, but moving us unto the thing, he hath an *expectation* that we will *slide* into them of our selves, or be *inclined* by some sutable touches of *suggestion* upon our minds; together with the *tendency*, or improveableness of the thing or Action, to such evils as are properly consequent to it. Satan did not here tempt Christ to these sinful ends *directly*, but to an *Action* which he hoped might *insensibly* produce them.

Thirdly, Another Evil hereby aimed at, is the *hindrance* of a *greater* Good, not only as a *diversion* to turn us off a better or more profitable occasion, but also as an *unseasonable interruption* of something at present more concerning us: Thus he makes the *suggestion* of Good things, the *hindrance* of Prayer, or Hearing.

Quest. Some will say, This is a *perplexing* case, that in things good or lawful in themselves Men should be in such dangers, and will thereupon desire to know, how they may *distinguish* Satans *Contrivances* and Motions, from those that have *no dependance* upon him, or are from the Spirit of God?

Answ. In answer to this. (1.) Let us (when we fear thus to be circumvented) look well to what *Impressions* are upon our Spirit, when we are moved to what may be *lawful*. For *together* with the motion (if it be Satans) we shall find either a corrupt *reason* and *end* privatly *rising* up in our Mind; or we may observe that our hearts are *out of order*, and perversly inclined; this is oft unseen to our selves. When the Disciples moved Christ to bring down *fire from Heaven*, if they had considered the present *revengful* selfish frame of their Spirits, (which our Lord tells them, they were *ignorant* of) they might easily have known that the motion had proceeded from Satan.

Secondly, The *concurrent* Circumstances of the thing or Action, are to be seriously weighed; for from thence we may take a right *measure* of the conveniency or inconveniency of the proceeding in it. What is from Satan, it will be either *unseasonable* as to

the Time, Place, and Person, or some *other* thing will appear that may give a *discovery*. As here Christ refuseth to turn Stones to Bread, because not only the *way* and manner of the Proposal doth sufficiently lay open the *Design*, but also the *Circumstances* of Christ's condition at that time, shewed the motion to be *unseasonable* and inconvenient: for if Satan had urged the *necessity* of it for the satisfaction of his *hunger*; Christ could have answered, that the *experience* that he had of Gods support for *forty days* together, was sufficient to engage him to *rely* yet further upon him. If he had urged farther, that by this means he might have had a full *proof* of Gods love and care, or of his *Sonship*: It was at hand to tell him, that it was needless to seek a further *evidence*, when God had given *one* so full a little before: If again he had pleaded it to have been an useful *occasion* to give a *testimony* of his Power to the satisfaction of others: He could have told him, that it had been *impertinent* to have done it then, when he was in the *Wilderness*, where none could have the benefit of it: So that nothing Satan could have propounded as a reason for that Miracle, but it might have been repelled from a consideration of his present condition.

Applic. The Instruction that may be gathered from this, is, That we must not entertain thoughts of doing *lawful things*, without a due *enquiry* into the *temper* of our own Hearts, and a full consideration of all *Circumstances* round about, with the probable tendencies, and consequences of it.

Quest. But (may some say) If I judge such a motion to be a thing *lawful*, which doth proceed from Satan, What am I to do?

Answ. I answer. (1.) Consider whether the Good be *necessary* or not: if it be necessary, 'tis a *duty* and not to be forborn, only the *abuses* are to be watched against, and avoided.

Secondly, If it be a *duty*, Consider whether it be *seasonable* or *unseasonable*, *necessary* or *not*, as to the present time; if it be *not*, it may be *suspended*, and a *fitter* opportunity waited for.

Thirdly, If it be only *lawful*, and not *necessary*, we ought to *abstain* from it *wholly*, after the example of *David*, Psal. 39. 2. who *abstained even from Good*, (that is, from *lawful* bemoanings of himself, or complainings against *Absalom*, that had rebelled against him) because it was not necessary, and (the circumstances of his condition considered) very dangerous, lest *vent* and way being given, he might have been easily *drawn* to speak passionately, or distrustfully against God, and foolishly against Providences.

That

That the thing unto which Satan moved Christ was lawful, hath been noted. Next let us consider what *Ends* Satan might propound to himself in this Motion, and we shall see (as hath been said) that he did not so narrow and contract his design, as that only *one* thing took up his Intentions, but *several*. Hence have we this Observation;

That in one single Temptation Satan may have various Aims and Designs. Obs. 10.

Temptation is a *complicated* thing, a *many-headed Monster*. Satan hath always many things in his Eye. First, In every Temptation there is a *direct* and *principal* design, a main thing that the Devil would have.

Secondly, There are several things *subservient* to the main design, as steps, degrees, or means leading to it; the lesser still making way for the greater. If Satan design *Murther*, he lays the Foundation of his work in inward *Grudgings* and *Hatreds*; next he gives *Provocations*, by reproachful Words, or disdainful Carriages and Behaviours, (as our Saviour notes in the expressions of *Racha*, and *Fool*) and so by degrees enticeth on to Murther. The like we may observe in the lusts of Uncleanness, and other things. *Matth.* 5. 22.

Thirdly, Besides these there are usually *Reserves*, something in *ambushment* to watch our *Retreats*; for Satan considers what to do in case we repel, and refuse his motion, that so he may not altogether labour in vain. A contrary *extreme* watcheth those that fly from a Temptation; *Pride*, *Security*, *Self-Confidence*, and *Boasting*, are ready to take them by the *Heel*: So truly may it be said of Satan, that *he knoweth the way that we take*; *if we go forward, he is there*; *if backward, we may also perceive him*; *on the left hand, he is at work*; *and on the right hand, he is not idle.* All these we may particularly see in this Temptation in Hand: He had a main design (of which more presently:) he prepares means and seconds, to help it forward; such were those pleas of *necessity*, and *conveniency* which the hunger and want of Christ did furnish him withall, and there wanted not the *reserves* of *Presumption* and *Self-neglect* in case he resisted the motion.

The Reasons of this Policy are these.

First, When Satan tempts, he is not *certain* of his prevalency, even when the probabilities are the greatest, and therefore doth he *provide* himself with several things at once; that if the tempted Party *nauseat* one thing, there may be another in readiness that

may pleaſe his *Palat.* God gives this advice to the Spiritual Seedſmen, *In the Morning ſow thy Seed, and in the Evening withhold not thine Hand; for thou knoweſt not what ſhall proſper, whether this or that.* Satan, that Seedſman of the *Tares*, imitates this; and becauſe he knows not what ſhall proſper, therefore doth he uſe variety.

Secondly, Where many things are at once deſigned, 'tis an hundred to one they will not *all* return *empty*; 'Tis much if many ſnares miſs, he that hath broken one or two, may not only be inticed with a third Temptation, (as being either *wearied* out with the Aſſaults, or made *plyable* with the allurements of the former) but may alſo ſit down *ſecure*, as having (in his ſuppoſal) paſſed all the danger, and ſo unawares fall into an unſeen or unſuſpected Trap.

Applic. This may (1.) by way of Caution aſſure us that we have no cauſe to think that *all fear* is over, when we have avoided the more *obvious* and *conſpicuous* deſignments of a Temptation, but rather to *ſuſpect* ſome further train than we yet have diſcovered. (2.) That there is a neceſſity for us to be *circumſpect* every way, and *Janus-like* to have an Eye before and behind, that we may make timely diſcoveries of what Satan intends againſt us.

As we have taken a view of the *various* deſignments of Satan in *one* Temptation, ſo 'tis alſo remarkable, that theſe various ways of his in this Temptation, do give *ſtrength one to another*, and have as cloſe a connection, as Stones in an Arch. Chriſt was pleaſed to commend the *wiſdom* of the unjuſt Steward, though he intended not the leaſt approbation of his *diſhoneſty*: So may we turn aſide and obſerve the *cunning Artifice* of the Devil, in the management of this Argument againſt Chriſt, which is to this purpoſe, as if he had thus proceeded; *If thou art the Son of God, (as the Voice from Heaven lately teſtifyed) it can be no inconvenience, but every way an advantage to give a further proof of it: Thy preſent condition of want and hunger, ſeem to contradict it: for how ſtrange and unbeſeeming is it, for the Son of God to be in ſuch Straits? Yet if thou beeſt what thou ſayeſt thou art, 'tis eaſy for thee to help thy ſelf; God that made the World of nothing, by the power of his command, can much more change the forms of things that are made already; 'tis but ſpeaking, and theſe Stones that are before thee will be turned into Bread; and beſides that in ſo doing thou maiſt ſeaſonably vindicate thy ſelf from the Eclipſe of thy preſent condition, Neceſſity and Duty (for 'tis Duty to ſupply the*

the want of the Body, which cannot be ſupported without its proper nouriſhment) compel thee unavoidably to it, except thou feareſt not to contract the Guilt of ſelf-deſtruction, eſpecially ſeeing I do not urge thee to provide Delicacies, but only Bread, and ſuch as is needful to keep in the Lives of the pooreſt Men, in the pooreſt manner.

Hence note, *Satan in driving on a Temptation, uſeth ſuch an Artificial Contrivement of Motives and things, that ſtill one doth infer another, one ſtrengthens another. Temptations are like a Screw, which if once admitted, will improve its firſt hold to draw in all the reſt.* By theſe Arts doth Satan, like a cunning Serpent, *wriggle* himſelf into the Affections of Men. Obſ. 11.

CHAP. X.

Of Satans chief end in this Temptation, his Skill in making the means to Sin plauſible. The Reaſons of that Policy, with his Art therein. Men's Ignorance his advantage. Of the differences of things propounded to our uſe.

THe various aims of Satan, and their *cloſe* dependance one upon another, having contributed to us their ſeveral Obſervations, it remains, that we ask after the *main* and chief thing that Satan *principally* intended. And to make way to this, it muſt be noted, that in *grand* Temptations *eſpecially*, the *main* deſign of Satan comprehends theſe *two*; The chief *End*, and the chief *Means* conducing to that End. About theſe ſome Authors conjecture variouſly, whoſe differences we have no great occaſion to mention, ſeeing the Text gives ſo great a ſatisfaction in this matter.

For Firſt, The main *End* of Satan, we have (not obſcurely) expreſſed to us in theſe words [*If thou be the Son of God:*] which if we compare with *Matth.* 3. 17. *This is my beloved Son, in whom I am well pleaſed*, we ſhall eaſily apprehend, that here Satan doth but *eccho* to that Voice which came down from Heaven; As he did

did with *Eve*; *God had said, of the Tree in the midst of the Garden ye shall not eat*, Satan (having as it were the sound of this yet in his Ears) in a clear *reference* to it, saith, *Yea, hath God said, ye shall not eat?* So here is also an evident *respect* to God's *Testimony* concerning, Christ, as if he had said, *hath God said, thou art his Son? If thou beest indeed such as he testifyed, give some proof of it? &c.* By which it appears that his design was to *undermine* this Testimony, or some way or other to *defeat* it; neither need it pass for an objection against this, that Satan doth not *directly* mention his doubt or distrust, nor *positively* suggest to Christ, a *questioning* or misbelief of his *Son-ship*, for it was not suitable to his Policy, so to lay open his main End, that must have been expected afterward, as the *last* in execution (if it had taken effect) though it were *first* in intention.

Secondly, The *chief Means* by which he would have brought this End about, may be understood from Christ's *Answer* to the Temptation: for it cannot but be imagined, that Christ knew the *bottom* of Satans Policy, and that his *Answer* must fully *confront* the *Means* by which Satan indeavoured to *ensnare* him. His Answer was, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* If we can then come to a certain understanding of this Scripture (which is not difficult) we shall evidently know the mind of the Temptation, to which this is a direct Answer.

These words are cited out of *Deut.* 8. 3. which some interpret to this Sense; as if Christ had said, Man hath not only a Life of the *Body* (which is mentioned by Bread) to look after, but another life of the *Soul*, which is of so great concernment; that the bodily life is to be neglected, rather than that of the Soul to be endangered. This is a truth in it self, but is apparently besides the meaning of *Deut.* 8. Neither doth it afford so full and particular an answer as (doubtless) Christ intended. But let us consider the Text, and we shall find more in it; for *Moses* first sets down Gods dealing with *Israel* in the Wilderness, in that he suffered them to hunger, and took from them the *ordinary* means of Life, which (as the latter part of the verse shews) is to be understood of ordinary Bread, and then to supply that want, he fed them by an *extraordinary* means, (such as they had never heard of before) this was by *Manna*. Next he makes an *Inference* from this way of God's proceeding, improving this *particular* to *a general rule*, *That he*

Vid. *Lightfoot Harmon.* in *Matth.* 4. *Pool* Synopsis in *Deut.* 8.

he might make thee know, that Man lives not by Bread only, but by every Word that proceedeth out of the Mouth of the Lord doth Man live: which is clearly of this Import, that Man lives not by *ordinary* means only, but that God can provide for his Life in an *extraordinary* way, by appointing any thing to that end, through his mighty and powerful Word, and good Pleaſure; So that things never ſo unuſual, or unfit in themſelves for nouriſhment, will become ſtrengthning to us, if he ſhall give out his command. Chriſt then applying this, in this Senſe, did (as it were) thus ſay to Satan; *Though I want ordinary means of Life, which is Bread, yet I know God can make any thing which he pleaſeth, to nouriſh me inſtead of it. So that I will not caſt off a dependance upon the Providence of God in this ſtrait, and without warrant run to an extraordinary courſe for ſupply.* Hence it is evident that to bring about his *main* End (which was to *Diſtruſt* of his Relation to God) he uſed this means; that by reaſon of his ſtrait, in the failure of *ordinary* ſupply, he ſhould *diſtruſt* Providence, and without warrant provide for himſelf. Obſerve,

That where Satan carries on a main Deſign and End, he beſtows moſt of his pains and skill in rendring the Means to that End plauſible and taking. The End is *leaſt* in mention, and the Means in their fit contrivance, takes up *moſt* of his Art and Care. The Reaſons whereof are theſe: Obſ. 12.

Firſt, The End is apparently *bad*, ſo that it would be a contradiction to his deſign to mention it, 'tis the ſnare and trap it ſelf, which his Wiſdom and Policy directs him to cover; His *ultimate* End is the deſtruction of the Soul, this he dare not openly *avouch* to the vileſt of Men; he doth not ſay to them *deſtroy your Souls, bring eternal miſeries upon your ſelves,* but only tempts them to that which will bring this miſery upon them; and as for thoſe *intermediate* ends, which are the formal acts of Sin, he uſeth alſo a kind of *modeſty* in their concealment; he doth not uſually ſay, *go and Murther, or commit Adultery:* But rather puts them upon *ways* or means that will *bring* them up to thoſe Iniquities, except that he ſometime have to deal with thoſe that are ſo hardned in Sin, that they *make a ſport to do wickedly,* and then he can more freely diſcover his Ends to ſuch in the Temptation.

Secondly, The Means to ſuch wicked Ends, have not only an *Innate,* and *Natural* tendency in themſelves, which are apt to Sway and Byas Men that way, but are alſo capable of Artificial

Improvement, to a *further* inticement to the evils secretly intended, and these require the Art and Skill for the exact suiting and fitting of them. The *End* cannot be reached without the *Means*, and *Means* so ordered (without the aid of Grace) will scarce *miss* of the End.

Thirdly, The Means are capable of a *Varnish* and Paint, he can make a shift to set them off, and Colour them over, that the proper drift of them cannot easily be discovered, whereas the Ends to which these lead cannot receive, (at least so easily with some) such *fair* shews. 'Tis far easier to set off Company-keeping, with the pleasurable pretences of Necessity or *refreshing divertisement*, than to propound *direct* Drunkenness, (the thing to which Company-keeping tends) under such a dress.

Quer. If it be *demanded*, How and by what *Arts* he renders the Means so *plausible*? I shall endeavour a satisfaction to that *Quere*, by

Answ. shewing the *way* that Satan took to render the Means he made use of in this Temptation, *plausible* to Christ, which were these;

First, He represents it, as a *harmless* or lawful thing in it self; Who can say it had been sinful for the Son of God to have turned Stones into Bread, more than to turn Water into Wine?

Secondly, He gives the Motion a further pretext of advantage or *goodness*, he insinuated that it might be an useful *discovery* of his Sonship, and a profitable *supply* against hunger.

Thirdly, He seems also to put a *Necessity* upon it, that other ways of help failing, he must be constrained so to do, or to suffer further want.

Fourthly, He forgets not to tell him, that to do this was but *suitable* to his *Condition*, and that it was a thing well becoming the *Son of God* to do a *Miracle*.

Fifthly, He doth urge it at the rate of a *Duty*, and that being in hunger and want, it would be a *sinful neglect* not to do what he *could* and *might* for his preservation.

The same way doth he take in *other* Temptations, in some cases pleading *all*, in some *most* of these things, by which the means conducing thereunto may seem plausible. If he presents to Men *occasions* of sinning, he will tell them ordinarily, that they may *lawfully* adventure upon them, that they are *harmless*, nay of *advantage*, as tending to the recreating of the Spirits, and health of the Body; yea, that 'tis *necessary* for them to take such a liberty, and that in doing so, they do but what *others* do that profess

Religion. And often he hath ſuch advantage from the *Circumſtances* of the thing, and the *Inclination* of our heart, that he makes bold to tell us. 'Tis no leſs then *Duty*, ſuch did the outrage of *Demetrius* ſeem to him, when he conſidered, how much his livelyhood did depend upon the *Diana* of the *Epheſians*; *Paul's* Zeal made him confident that *perſecution* of Chriſtians was his *Duty*: neither is there any thing which can pretend to any *Zeal*, *Advantage* or colourable *Ground*, but preſently it takes the denomination of *Duty*.

If any wonder that ſuch *poor* and ſhallow pretences are not *ſeen* through by all Men, they may know that this happens from a *fourfold* Ignorance.

Firſt, from an Ignorance of the *thing it ſelf*: how eaſily may they be Impoſed upon, who know not the nature, or the uſual Iſſues of things? as Children are deluded to put a value upon an uſeleſs, or hurtful trifle; ſo are Men deceived and eaſily impoſed upon in what they do not underſtand. And for this cauſe, are Sinners compared to Birds, who are eaſily *inticed* with the Bait propoſed to their *view*, as profitable and good for them, becauſe they know not the *Snare* that lyes hid under it: this Ignorance cauſing the miſtake mentioned, is not only a *Simple* Ignorance, but alſo that Ignorance which owes its riſe to a *wilful* and perverſe diſpoſition, (for there are ſome that are *willingly Ignorant*) doth often lay thoſe open to a deluſion, who through *prepoſſeſſion* or *idleneſs*, will not be at *pains* to make full Inquiries.

Secondly, This alſo comes to paſs from an Ignorance of *our Spirits*: for while we either engage in the things propoſed by Satan upon the *general warranty* of a *good* Intention, or that we have no *evil* meaning in it, we are kept from a *diſcovery* of the intended deſign. Hence *Paul* ſaw nothing, in his perſecuting the *Church* of God, of what Satan aimed at; or while upon the *pretence* of a good *Intention*, our ſecret corrupt *Principles* do indeed move us *underhand* to any undertaking, we are as little apt to ſee the Ends of Satan in what he propounds to us. *Jehu*, and the *Diſciples* Luke 9. 55.
pretending a *Zeal* for God, but really carried on by their own *furious tempers*, did as little, as others ſee what the Devil was doing with them.

Thirdly, The means of a Temptation are rendred leſs ſuſpitious, from an Ignorance of the *Circumſtances*, and Concomitants that do attend them.

Fourthly, As also from an Ignorance of our own *weakness*, and *Inclination*, while we are *confident* of greater *strength* to resist, than indeed we have, of a greater *averseness*, than is in us, to the evil suspected; we *contemn* the danger of the means as below us, and so grow bold with the occasions of iniquity, as pretending no hazard or danger to us.

Applic. This may teach us a piece of Wisdom, in the Imitation of the Devil; we see his *malice* appears in the bloody and destructive *aims* or intendments, which he discovers against us, but his *skill* and cunning in a suitable *disposal* and ordering of the *Means*. So should we learn to imploy all our *care* and watchfulness about those *plausible* ways or *introductions* to Sin, that Satan puts in our hand; and as his eager desire of gaining his end, makes him industrious about the offering of means fit to compass it, so our *fear* of his Design and *End* should make us *jealous* of every *overture* propounded to us. They that from *wilfulness* or *neglect* shall admit the *means* of Evil, cannot expect to avoid the *Evil* to which they lead, or if they may (unexpectedly) be rescued from the end, while they use the Means (by Grace interposing, as between the Cup and the Lip) 'tis no *thanks* to them, and often they come not off so clear, but that some *lameness* or other sticks by them.

Quest. I may suspect this will be retorted back as an advice scarce *practicable*: for if all means leading to Sin are to be avoided, then can we use *nothing*, but rather (as the Apostle saith in another case) *we must go out of the World*, seeing every thing may lead to evil.

Answ. I Answer, We are not by any *command* of God put into any such *strait*, things that are or may be *improvable* against us, may be used by us with due *Care* and Watchfulness; yet all things are not alike neither, for we must look upon things under a *threefold* Consideration.

First, If that which is propounded or laid before us, as a means to Sin, be *in it self* sinful, the *refusal* of both is an undoubted *Duty*.

Secondly, We must look upon things under the consideration of the *suspiciousness* which they carry with them of a further evil; some *Circumstauces*, or *postures* of an opportunity and occasion offered, are of such a *threatning Aspect*, that they fairly warn us to hold off. To keep *company* with a Friend may be admitted, when

yet

yet that Society in a *suspitious place*, as *Tavern*, or *Whore-house*, is to be avoided.

Thirdly, We must further consider things as we are *free*, or *engaged* to them, and accordingly where there is *appearance* of danger, or the *fear* of it, we must keep at a distance, if we are engaged to such things either by the obligation of the *Law of Nature*, or *lawful Calling*, or *command of God*, or *unavoidable Providence*, or *Relation*, where these Ties are upon us, we cannot avoid the thing or action, but are the more concerned to take heed of being *overreached* or overtaken by them.

CHAP. XI.

Of the Temptation to distrust upon the failure of Ordinary Means. Of the Power of that Temptation, and the Reasons of its prevalency. Of unwarrantable Attempts for Relief, with the causes thereof. Of waiting on God, and keeping his way. In what Cases a particular Mercy is to be expected.

I Have particularly insisted upon the *aims* of Satan in this Temptation, in their *variety*, and also the cunning *connexion* and coherences of them: I have also singled out his *chief* design. I am now in the last place to present you with the *suitableness* and respects that the *subordinate* means carry to the *Principal*, and that proportion which may be found in all these to the end designed by them.

The chief *means* (in reference to the end designed) was a *distrust* of Providence; and the *subordinate* means to bring on that distrust, was the *failure* of ordinary means of supply: for so he endeavoured to improve his hunger, and want in the Wilderness, as a manifest neglect of Providence towards him, for which (as he tacitly suggests) there was no ground to wait or rely upon it any further, but to betake himself to another course. Hence Note,

That the failure of ordinary means of help, is by Satan improved as his special Engine to bring Men to a distrust of Providence, and from Obs. 13.

 thence

thence to an unwarrantable attempt for their relief in an extraordinary way.

That the *failure* of *ordinary* and usual supplies hath by the Devils subtilty brought a *Distrust* of Providence, and run Men beyond all *hopes* of help, is a thing commonly and notoriously known. When Men are afflicted, and brought unto unusual straits, and the ordinary ways of relief are out of sight, they are soon tempted to distrust God and Man, and to conclude they are cut off, and that their *hope is perished*, and that *their Eye shall no more see Good*. *David* distressed, proclaims *all Men Lyers*: Concludes, that he should at last *be cut off*. *Jonah* in the Whales Belly, thought that all hope was gone, and that he *was cast out of* Gods Sight. The Church of *Israel* in Captivity, *forgat Prosperity* (notwithstanding the promise of deliverance after seventy years) and thought no less, than that *her hope and strength was perished*; *Lam.* 3. 18. And from the Scriptures mentioned, we may also see the strength and prevalency of the Temptation, especially when 'tis reduced to particulars. As,

Psal. 116. 11. Psal. 31. 22. Jon. 2. 4.

First, 'Tis not a thing altogether of no weight that such a Temptation should prevail against *such* Persons, as *David*, and *Jonah*, and the whole *Church* of *Israel*, that the manifold *Experiences* that some of them have had of Gods *faithfulness* in delivering, and the *seasonableness* of help at times of greatest hazard, the particular *promises* that all of them have had, (how dismal and black soever things have seemed) have given the fullest *Assurances* imaginable, that what he had spoken should certainly be performed; the gracious *Qualifications* of such Persons as eminently *Holy*, and *skilled* in the Duties of Trust, and in the *Ways* of Providence, and the special *Advantage* which some of them (as Prophets) have had above others, to enable them to improve that *Skill*, *Experience*, *Knowledg*, and *Grace*, to a firm *adherence* to such special *Promises*, that all these things should not be sufficient to keep them off distrust, (though at present the ways of deliverance were hid from them) seems strange.

Secondly, 'Tis also wonderful to what an *height* such a prevailing Temptation hath carryed some of them; *David* seems to be a little outragious, and did upon the matter *call God a Lyer*, when he said, *all Men are Lyers*, which (however that some interpret, as if it had been *Davids* Trust in God, and his confident *avouchment* of his Enemies *Prognostications* of his ruine, to be but

Psal. 116. 11. *Pool* Synopsis in loc.

Lyes,

Lyes, and that this he ſpake from his firm belief of the Promiſe, *I believed, therefore have I ſpoken)* yet the acknowledgment of his *haſte*, (which (compared with *Pſal.* 31.22.) is declared as his *weakneſs)* will force us to conclude it an ingenuous *Confeſſion* of his *diſtruſt* at the *firſt*: when he was greatly afflicted, (though he recovered himſelf afterwards to a belief of the promiſe) and that in that Diſtemper he plainly *reflected* upon *Samuel*, and calls the Promiſes of God given by him, *a very Lye*.

Thirdly, 'Tis ſtrange alſo, that preſent *Inſtances* of God's Providences working out *unexpected Deliverances* ſhould not relieve the hearts of his Saints from the power of ſuch diſtruſt, that when they ſee God is not unmindful of them, but doth hear them in what they feared, they ſhould ſtill retain in their minds the impreſſion of an unbelieving apprehenſion; and not rather free themſelves from their expectations of future ruine, by concluding, that he that *hath*, and *doth* deliver, will alſo *yet* deliver. *David* had this thought in his heart, that he ſhould *one day periſh by the hand of Saul*, even then when God had ſo remarkably *reſcued* him from *Saul*, and forced *Saul* not only to acknowledg his Sin in proſecuting him, but alſo to declare his belief of the Promiſe concerning *David*. One would have expected, that this ſhould have been ſuch a *Demonſtration* of the Truth of what had been promiſed, that he ſhould have caſt out all *fear*; and yet contrariwiſe, this pledg of God's purpoſe to him, is received by a heart ſtrongly *prepoſſeſſed* with miſgiving thoughts, and he continues to think, that *for all this*, *Saul* would one day deſtroy him.

1 Sam. 27. 1.

See Cap. 26.

Fourthly, The *pangs* of this Diſtruſt are alſo ſo *remarkable*, that after they have been delivered, and have found that the *Event* hath not anſwered their *fears*, they have in the review of their carriage under ſuch fears, recounted this their *weakneſs* among other remarkable things, thereby ſhewing the *unreaſonableneſs* of their unbelief, and their *wonder* that God ſhould paſs by ſo great a Provocation, and notwithſtanding ſo unexpectedly deliver them. *David* in the places before cited, was upon a thankful acknowledgment of God's Love and wonderful Kindneſs, which he thought he could not perform, without leaving a record of his ſtrange and unworthy diſtruſt; as if he had ſaid, *So greatly did I ſin, and ſo unſuitably did I behave my ſelf, that I then gave off, and concluded all was loſt.*

To

To open this a little further, I shall add the Reasons why Satan strikes in with such an occasion as the want of means, to tempt to distrust, which are these:

First, Such a condition doth usually *transport* Men besides themselves, puts them as it were into an *Extacy*, and by a sudden *rapture* of Astonishment and Fear, forceth them beyond their *settled* thoughts and purposes. This *David* notes as the ground of his inconsiderate rash speaking; *It was my haste*, I was transported, *&c.* Now as Passion doth not only make Men *speak* what otherwise they would not, but also to put bad *Interpretations* upon actions and things beyond what they will *bear*, and *hasten* Men to *Resolves* exceedingly unreasonable: So doth this state of the Heart (under an amazement and surprize of Fear) give opportunity to Satan to put Men to *injurious* and unrighteous thoughts of the Providence of God, and by such ways to alienate their Minds from the trust which they owe him.

Secondly, *Sense* is a great *help* to Faith. Faith then must needs be much hazarded, when Sense is at a loss, or contradicted, as usually it is, in straits.

That Faith doth receive an *advantage* by Sense, cannot be denyed. To believe what we *see*, is *easier* than to believe what we *see not*; and that in our state of Weakness and Infirmity, God doth so far *indulge* us, that by his allowance we may take the *help* of our Senses, is evident by his appointment of the *two Sacraments*, where by *outward visible Signs* our *Faith* may be quickned to apprehend the *Spiritual benefits* offered. *Thomas*, resolving to suspend his belief till he were satisfied that Christ was risen, by the utmost tryal that Sense could give, (determining not to credit the Testimony of the rest of the Disciples, till by putting his *Finger* into his Side he had made himself more *certain*) Christ not only *condescended* to him, but also pronounceth his *approbation* of his belief, *accepting* it, that he had *believed* because he had *seen*. But when outward usual helps fail us, our *Sense* (being not able to see afar off) is wholly *puzled* and overthrown, the very *disappearing* of probabilities gives so great a *shake* to our Faith, that it commonly staggers at it; and therefore was it given as the great commendation of *Abrahams* Faith, that he (notwithstanding the unlikelyhood of the thing) *staggered not at the Promise*; noting thereby how *extraordinary* it was in him at that time, to keep up against the *contradiction* of *Sense*, and how usual it is with others to be beaten

off all Truſt by it. 'Tis no wonder to ſee that *Faith* (which uſually called Senſe for a *Supporter*) to *fail* when tis deprived of its *Crutch.* And he that would a little underſtand what *diſadvantage* this might prove to a good Man, when Senſe *altogether fails* his expectation, he may conſider with himſelf in what a caſe *Thomas* might have been, if Chriſt had *refuſed* to let him *ſee* his Side, and to *thruſt* his Finger into the print of the Nails, in all *appearance* had it been ſo, he had gone away *confirmed* in his *unbelief.*

Thirdly, Though Faith can act *above* Senſe, and is imployed about things *not ſeen*, yet *every* Saint at *all* times doth not act his Faith ſo *high.* Chriſt tells us, that to believe where a Man hath not had the help of *Sight* and *Senſe*, is *Noble* and *Bleſſed. Joh.* 20. 29. yet withal, he hints it to be rare and difficult; *he that hath not ſeen, and yet hath believed*, implyes, that 'tis but *one* amongſt many that doth ſo, and that 'tis the *Conqueſt* of a more than ordinary *difficulty.* Hence it is, that to *love* God when he *kills*, to *believe* when means *fail*, are reckoned among the *high* actings of Chriſtianity.

Fourthly, When Senſe is *non-pluſt*, and Faith fails, the Soul of Man is at a great *loſs:* having nothing to *bear* it up, it muſt needs *ſink*; but having ſomething to throw it *down*, beſides its own *propenſity* downward to diſtruſt, it hath the force of ſo great a *diſappointment* to puſh it forward; and ſuch *bitterneſs* of Spirit heightned by the *malignant* Influence of Satan, that with a violence (like the *Angels* throwing a *Milſtone* into the Sea) it is caſt into the bottom of ſuch *depths* of unbelief, that the *knowledg* of former Power and extraordinary Providences cannot keep it from an abſolute denyal of the like for the future. *Iſrael* in the Wilderneſs when they came to the want of Bread, though they acknowledged he *clave* the *Rock*, and gave them Water in the like ſtrait, yet ſo far did their Hearts *fail* of that due Truſt in the Power and Mercy of God, which might have been expected; that though they *confeſſed* the one, they as diſtruſtfully *queſtion*, and deny the other. *He clave the Rock, but can he provide Fleſh? can he give Bread?* Strange unbelief! that *ſees* and acknowledgeth Omnipotency in *one* thing, and yet *denies* it in *another.*

Fifthly, *Providence* hath been an old *Queſtion*; 'tis an *Atheiſm* that ſome have been guilty of, to deny that God *ordereth* all affairs relating to his Children here below, who yet have not ſo fully

extinguished their *natural Impressions*, as to dare to deny the *being* of God. *That God is*, they confess, but withal they think *that he walketh in the Circuit of Heaven*, and as to the *smaller* concerns of Men, neither doth *good nor evil*. This being an *old Error*, to which most are but too *inclinable*, (and the more, because such things are permitted (as the punishment of his Children, and their Tryals, (while others have all their heart can wish) as seem scarce consistent with that love and care, which Men look for from him to his Servants) they are apt enough to *renew* the thoughts of that perswasion upon their Minds (for which the failure of ordinary ways of help, seems to be an high probability) that he keeps himself *unconcerned*, and therefore there seems to be no such *cause* of *relyance* upon him. The Psalmist so expresseth that Truth, [*Men shall say, Verily there is a God that judgeth in the Earth*,] that it is discovered to be a special *retrivement* of it, (by many and signal convincing Evidences) from that *distrust* of God, and his Providences that Men usually *slide* into upon their *Observation* of the many seeming *failures* of outward means of help.

Secondly, The other *Branch* of the Observation, *That from a distrust of Providence, he endeavours to draw them to an unwarrantable attempt for their relief*, is as clear as the former. *Sarai* being under a distrust of the promise for a Son, because of her Age, gave her Hand-maid to *Abraham*, that in that way (the Promise seeming to fail) she might obtain Children by her. *David* because of the many and violent pursuits of *Saul*, not only *distrusted* the Promise, thinking he might *one day perish* by him, but resolves to *provide* for his own safety, by a speedy *escape* into the Land of the *Philistines*; a *course* which (as appears by the Temptations and evils he met with there) was altogether *unwarrantable*. That from a distrust, Men are next put upon unwarrantable Attempts, is clear from the following Reasons:

Gen. 16. 2.

1 Sam. 27. 1.

First, The *affrightment* which is bred by such distrusts of Providences, will not suffer Men to be *idle*. Fear is *active*, and strongly *prompts* that something is to be *done*.

Secondly, Yet such is the *confusion* of Mens minds in such a case, that though many things are propounded, in that hurry of thoughts they are *deprived* usually of a true *Judgment* and deliberation, so that they are oppressed with a multitude of thoughts (as *David* on the like-occasion takes notice, *in the Multitude of my thoughts within*

within me, &c.) and (as he expresseth the case of Sea-men in a Storm) they are at their wits end.

Thirdly, The *desparing* grievance of Spirit, makes them take that which comes *next to hand*; as a *drowning* Man, that *grasps* a Twig or *Straw*, though to no purpose.

Fourthly, Being once turned off their *Rock*, and the true *stay* of the Promise of God for help, whatever other *course* they take must needs be *unwarrantable*; If they once be out of the *right* way, they must needs *wander*, and every *step* they take, must of necessity be *wrong*.

Fifthly, Satan is so *Officious* in an evil thing, that seeing any in this condition, he will not fail to *proffer* his help, and in place of Gods Providence, to set some *unlawful Shift* before them.

Sixthly, And so much the rather do Men *close* in with such overtures, because a sudden fit of passionate fury doth *drive* them, and out of a bitter kind of *despite* and *crossness*, (as if they meditated a revenge against God for their disappointment) they take up an *hasty* wilful *resolve* to go that way that seems most agreeable to their *passion*, saying with King *Joram*, *What wait we upon the Lord any longer for*? We will take such a course, let come on us what will.

The Service which the Observation (well digested) may perform for us, is very fully contained in an advice which *David* gives on the like occasion, *Psal.* 37. 34. which is this, *Wait on the Lord, and keep his way*. Failures of ordinary means should not fill us with distrust, neither then should we run out of God's way for help. He that would practise this, must have these *three* things which are comprehended in it. *Applic.*

First, He must have *full perswasions* of the Power and Promise of God. I do not mean, the bare *hear-say*, that God hath *promised* to help, and that he is *able* to deliver, but these Truths must be *wrought* upon the heart to a *full Assurance* of them, and then we must *keep our Eye* upon them: for if ever we lose the *Sight* of this, when troubles beset us, our Heart will *fail* us, and we shall do no otherwise than *Hagar*, who, when her Bottle of Water was spent, and she saw no way of supply, sate down, gave up her Son, and self for lost, and so falls a weeping over her helpless condition. This was that *Sight* of God (in regard of his Power, Goodness, Faithfulness, and Truth, which are things *Invisible*,) which kept Heb. 11. 27.

up the Heart of *Moses*, that it sunk not under the pressure of his fears, when all things threatned his ruine.

Secondly, He that would thus wait upon God, had need to have an *equal Ballance* of Spirit, in reference to *second causes*; *Despise* or Neglect them he may not, when he *may have* them, for that were intollerable *presumption*, and so to *center* our Hopes and Expectations upon them, as if our *welfare* did certainly *depend* upon them, is an high *affront* to Gods *Omnipotency*, and no less than a sinful *idolizing* of the Creature; but the engagements of our *Duty* must keep carefully to the *first*, and the consideration of an *Independency* of an *Almighty* Power, as to any *subordinate* means or causes, must help us against the *other* miscarriage. When all means *visible* fail us, we must look to live upon Omnipotent *Faithfulness* and Goodness, which is not tyed to any thing, but that *without* all means, and *contrary* to the Powers of *second Causes*, can do what he hath promised, or sees fit.

Thirdly, There is no waiting upon God and keeping his way, without a *particular trust* in God, to this we are not only *warranted* by frequent *Commands*, *Trust in the Lord*, I say, *Trust in the Lord*; but highly *encouraged* to it, under the greatest Assurances of help. *Psal*. 37. 5. *Trust in him, and he shall bring it to pass. Trust in the Lord and do Good, and verily thou shalt be fed. ver*. 3. The Lord shall help and deliver them, because they *trust* in him. And this we are to do at *all times*, and in the *greatest Hazards*, and with the
Psal. 3. 5, 6. *highest Security. I laid me down and slept, I will not be affraid of ten thousands of People, that have set themselves against me round about.*

Quest. But some (possibly) may say, Is it our Duty to *sit still* in such a case? when all the usual ways of supply fail us, must nothing be attempted?

Answ. 1. I Answer, First, At such times greater *Care* and Diligence is necessary in *outward* things; that what *one* lawful course *cannot* help, *another* lawful *course* may; and as to *spiritual Diligence*, it should be *extraordinary*, we should be more earnest and frequent in Prayer, Fastings, Meditations, and the exercise of Graces.

Secondly, While we are in the pursuit of *Duty*, and where the *Substance* of it may be preserved *entire*, if our *Straits* and Wants *unavoidably* put us *out of the way*, we may be satisfyed to *go on*, though some *Circumstances* be necessarily *waved* and hindred. *Phineas* might kill *Zimri* and *Cosbi* upon the Command of *Moses*.

Numb.

Numb. 25. 5. And consequently in Prosecution of Duty, though (other Circumstances considered) it was in some respects extraordinary.

Thirdly, But let the *Strait* be what it will, we must not forsake Duty; for so we go *out* of Gods way, and do contradict that Trust and Hope which we are to keep up to God-ward.

But (it may be further urged) must we when all Means fail, *positively* Trust in God for those *very* things which we might expect in an ordinary way? Quest.

In some cases, our Duty is *submission* to his Will, and the particular Mercy neither *positively* to be *expected*, nor yet *distrusted*. Thus did *David* behave himself, when he fled from *Jerusalem* upon *Absolom*'s Rebellion; *Let him do what seemeth him good.* Answ. 1.

But there are other Cases wherein 'tis our Duty to *fix* our Trust upon the *particular* Mercy or help. I shall name *four*, and possibly a great many more may be added. As,

First, When Mercies are *expresly* and particularly *promised*; as when the Kingdom was promised to *David*. When a Son was promised to *Abraham*. Whatever had been the *Improbabilities* of their obtaining the thing promised, it was their duty *positively* to believe. This is indeed not a general Case.

Secondly, When God leads us into straits by *engaging* us in his *Service*, as when *Israel* followed the Lord into the Wilderness, in order to an enjoyment of a further Mercy, which was the Possession of the Land of *Canaan*; when they had no Water to drink, nor Food to eat, and saw no *natural* possibility of supply in that Wilderness, they ought positively to have expected supplies from God in an *Extraordinary* Way, and it is reckoned up against them as their Sin that they did not believe. This was the very case of Christ under this Temptation, the Spirit led him into the Wilderness upon the prosecution of a further design; when there was no Bread there to satisfy his Hunger, he *refuseth* to work a Miracle for his supply, but leans upon an *Extraordinary* Providence.

Thirdly, When the things we want are *common universal Blessings*, and such as we cannot *subsist* without: if we have *nothing* to *eat*, and *nothing* to *put on*, yet seeing the *Body* cannot *live* without both, we must *positively* expect such supplies from Providence, though we see not the Way whence they should arise to us. This kind of Distrust (which reflects upon the general necessary Providence

dence of God, by which he is engaged to preserve his Creatures in Mat. 6. 30. their Stations, *To cloath the Grass of the Field, to feed the Birds of the Air*, &c.) Christ doth severely challenge, *Shall he not much more cloath you, O ye of little Faith?* He hath little or no Faith, (and in that regard a very *Prodigy* of Distrust) that will not believe for Necessaries. Hence [redacted] the Prophet resolves upon a rejoycing Confidence in God, when neither *Tree*, nor *Field*, nor *Flock* would yeild any *hope* in an ordinary way.

Fourthly, When God is *eminently engaged* for our help, and his Honour lies at Stake in that very matter; so that whether God *will* help or no, or whether he is *able*, is become the *Controversy*, upon which *Religion* in its Truth, or the *Honour* of God is to be tryed; then are we engaged to a *certain* belief of help. The three *Children* upon this ground did not only assert, that *God was able to deliver them*, or that their Death and Martyrdome they could *bear* (which is all that most Martyrs are able to arise up to) but they asserted possitively, that *God would deliver them*, and that the Fire should not burn them: they saw evidently that the Contest, whether the *Lord* was *God*, was managed at so high a rate, that God was more concerned to *Vindicate* his *Honour* by their preservation, than to *Vindicate* their *Grace* and Patience by their Constancy in *Suffering*. Another Instance we have in *Matth.* 8. 26. where Christ rebukes his Disciples for unbelief, in their fears of Shipwrack in a great Storm (not that every Sea-man *ordinarily* lies under that charge, that gives himself up to the apprehensions of Danger:) the ground of which charge was this, that *Christ* was *with* them, and consequently it had unavoidably *contradicted* his Design, and *reflected* upon his Honour, if he had suffered his Disciples at *that time* to be drowned: their not minding how far Christ was engaged with them, and not supporting themselves against their Fears by that Consideration, made Christ tax them for their *little Faith*.

CHAP.

CHAP. XII.

Of Satans proceeding to infer Distrust of Sonship from Distrust of Providences. Instances of the probability of such a Design. The Reasons of this undertaking. Of Satan's endeavour to weaken the Assurance and Hopes of God's Children. His general Method to that purpose.

LAstly we are to consider the *suitableness* of the *Means* to the *End*; he had (as we have seen) fitly proportioned the *subordinate* Means to the *chief* and principal. The failure of ordinary Means of help, was shrewdly proper to infer a Distrust of Providence. Now let it be noted how fitly he improves this *Distrust* of *Providence*, to bring about the End he aimed at, which was a *Distrust* of his *Filial* Interest in God, as if he should have thus reasoned; *He that in straits is forsaken, as to all the usual supplies that may be expected in an ordinary way, hath no reason to rely on Providence; and he that hath no reason to rely on Providence for the Body, hath less cause to expect Spiritual Blessings and Favours for the Soul.* Hence note,

That 'tis Satan's endeavour, to make Men proceed from a Distrust of Providence, to a Distrust of their Spiritual Sonship, or Filial Interest in God. First, I shall evidence that this is Satan's Design, and next, I shall give the Reasons of it. The former I shall make good by these several Considerations. Obs. 14.

First, We see it is an *usual* Inference that others make of Men whose Heart fails them, under an absence or disappearance of all means of help in their Distresses. If Providence doth not *appear* for them, they conclude God hath *forsaken* them. *Bildad* thus concludes against *Job chap.* 4.6. *Is not this thy fear, thy Confidence, thy Hope, and the uprightness of thy ways?* Which must not only be understood as an *Ironical* Scoff at the *weakness* of his Confidence and Hope, as not being able to support him against fainting in his trouble,

trouble, but as a direct *accusation* of the *falseness* and Hypocrisy of his supposed Integrity, and all the Hopes and Confidence which was built upon it; and *ver.* 7. doth evidence, where he plainly declares himself to mean, that *Job* could not be Innocent or Righteous, it being (in his apprehension) a thing never heard of, that so great Calamities should overtake an upright Man; *Whoever perished being Innocent*? The ground of which assertion was from *ver.* 5. *It is now come upon thee, and thou faintest.* That is, Distresses are upon thee, and thou hast no visible means of help, but despairest ever to see a Providence that will bring thee out; therefore surely thou hast had no real Interest in God, as his Child. *Eliphaz* also seconds his Friend in this uncharitable Censure; *If thou wert pure and upright, he would awake for thee*;
Job 8. 6. that is, because he doth thus overlook thee, therefore thou art not pure and upright.

If *Men* do thus assault the Comforts of God's Children, we have reason enough to think that *Satan* will; for besides that we may conclude they are set on work by the Devil, (and what he speaks by them, he will also by other ways promote, as being a design that is upon his Heart;) we may be confident, that this being a *Surmise* so *Natural* to the Heart of Man, he will not let slip so fair an advantage, for the forming of it in our own Hearts against our selves.

Secondly, The best of Gods Children, in such cases, escape it very *hardly* (if at all;) which declares, not only the depth and Power of that Policy, but also how usual it is with Satan to urge the Servants of God with it. *Job, chap.* 19. 25. recovered himself to a firm perswasion of Sonship, *I know that my Redeemer liveth*, &c. but by the way his *Foot had well-nigh slipt*, when *ver.* 10, 11. he cryes out, *He hath destroyed me on ever side, and I am gone; he hath also kindled his Wrath against me, and he counteth me unto him as one of his Enemies.* His *earnest resolve*, not to give up his Trust in God, and the *Confidence* of his Integrity, is sufficient to discover Satans eager *Indeavours* to have him bereaved of it.

Thirdly, Satans *Success* in this Temptation over the Saints of God, (who sometime have actually failed;) shews how much it is his work to cast down their hopes of Interest in God, by overthrowing their Trust in his Providences. If he attempts this, (and that successfully;) on *such* whose frequent Experiences might *discourage* the Tempter, and in probability *frustrate* his under-

undertaking; We have little cause to think, that he will be more *ſparing* and gentle in this Aſſault upon thoſe that are more *weak*, and leſs acquainted with thoſe *Clouds* and *Darkneſſes*, that overſhadow the ways of Providence. *David*, for all the Promiſes that he had received, and notwithſtanding the manifold tryals that he had of ſeaſonable and unexpected deliverances, yet when he was *diſtreſſed*, he once and again falls into a fear of his *Soul*, and a queſtioning of God's Favour. He complains as one utterly forſaken, *Why haſt thou forſaken me?* In *Pſal.* 69. He expreſſeth himſelf, Pſal. 22. 1.
ver. 1. *ſinking in the deep Mire*, as a Man that had no firm ground to ſtand upon, and that his troubles had brought him to fear the ſtate of his Soul, not only as *deprived* of God's Favour (and therefore *ver.* 17. begs that his *Face* may be no longer *hid*) but alſo as ſuſpecting the *loſs* of it, *ver.* 18. *draw nigh unto my Soul, and redeem it*, *Pſal.* 77. upon the occaſion of *outward* Troubles. *Aſaph* falls into ſuch a fit of fear, about his Spiritual Condition, that no conſideration of former Mercies could relieve him, *He remembred God. ver.* 3. but *was troubled*; he *conſidered the days of old*, *called to remembrance his Songs in the Night*. But none of theſe were effectual to keep him from that ſad outcry of Diſtruſt, *ver.* 7. *Will the Lord caſt off for ever? is his Mercy clean gone for ever? hath God forgotten to be Gracious?* &c. Which upon the review, in the compoſing of the Pſalm, he acknowledgeth an unbelieving miſcarriage; I ſaid, *this is mine infirmity*.

Fourthly, 'Tis alſo a common and ordinary thing with moſt, to entertain *miſapprehenſions* of their Spiritual Condition, when they meet with *diſappointments* of Providence: Hence the Apoſtle, *Heb.* 12. 5, 6. when he would quiet the Hearts of Men under the Lords Chaſtening, doth of purpoſe make uſe of this encouragement, that God *ſpeaks* to them in the Rod, as to *Children*, and ſuch as are under his Care and Love; *My Son deſpiſe not the Chaſtening of the Lord: whom the Lord loveth, he chaſtneth*, &c. Which certainly tells us thus much, that 'tis ordinary for Men to doubt their *Son-ſhip* becauſe of their *Afflictions*. We may conjecture what the *Malady* is, when we know what is prepared as a *Medicine*: This would not have been a common Remedy, *(that we may be Children, though we be ſcourged)* if the disbelief of this, had not been the uſual interpretation of Afflictions, and a common Diſtemper.

Fifthly,

Fifthly, We may further take notice, that those *disquiets* of Mind, that were only occasioned by *outward* things, and seem to have no *Affinity* (either in the nature of the occasion, or present Inclination of the Party) with a *Spiritual* Trouble; yet if they continue *long*, do wholly *change* their Nature; they that at first only troubled themselves, for losses or crosses, forget these Troubles, and take up fears for their Souls.

Sometime this ariseth from a natural *softness* and timerousness of Spirit, such are apt to misgive upon any occasion, and to say, Surely, *If I were his Child, he would not thus forsake me; his fatherly Compassions, would some way or other work towards me?*

Sometime this ariseth from *Melancholly contracted* or heightned by outward *Troubles*. These when they continue long, and peirce deep, put Men into a *Spirit of heaviness*, which makes them refuse to be comforted. Here the Devil takes his advantage: *Unlawful Sorrows*, are as delightfully improved by him, as *unlawful pleasures*; they are *Diaboli Balneum*, his Bath in which he sports himself, as the *Leviathan* in the Waters. When for temporal Losses or Troubles Men fall into Melancholy, if they be not relieved soon, then their grief changeth its Object, and presently they disquiet themselves, as being out of God's Favour, as being estranged from God, as being of the number of the damned; such against whom the Door of Mercy is shut, and so cry out of themselves as hopeless and miserable. The Observations of *Physitians* afford store of instances of this kind. *Felix Platerus* gives one, of a Woman at *Basil*, who first grieved for the Death of her Son, and when by this means she grew Melancholly, that changed into an higher trouble; she mourns, that her Sins would not be pardoned, that God would not have Mercy for her Soul. Another, for some loss of Wheat, first vexeth himself for that, and then at last despairs of the Happiness of his Soul; with a great many more of that kind.

Alii damnatos se putant, & quod Deo curæ non sunt. *Platerus Tract. Melan.* cap. 33.

Sometimes a *desperate* Humor doth (from the same occasion) *Distract* Men into a *Fury*; of which *Mercennus* gives one Instance from his own Knowledg, of a Person who upon the Distresses which he met with, fell into a rage against God, uttering speeches full of Horrour and Blasphemy, not fit to be related.

Quis est ille Deus, ut serviam illi? quid proderit si oraverim? si presens est cur non succurrit? cur non me carcere, inediâ, squalore confectum liberat? &c. Absit a me hujusmodi Deus. *Mercennus* ad *Gen. c.* 11. *fol.* 230.

If there be such an *Affinity* betwixt distrust of Providence, and distrust of Son-ship, that the one slides into the other naturally. If this be *common* to all Men under troubles, to suspect their Souls; if the *best* do here actually miscarry; if those that do not yet *hardly* escape; and if *by-standers* commonly give this Judgment of Men in straits, that there is no help for them in their God; we cannot but *collect* from all this, that it is an advantage which Satan will not neglect, and that he doth very much imploy himself to bring it about:

The Reasons of it are these.

First, Distrust of Providence hath in it the very *formal* nature of distrust of Son-ship. If the Object of distrust were but changed, it would without any further addition work that way. He that trusts Providence acknowledgeth that God *knoweth* his wants, that he is of a *merciful* inclination to give what he sees he hath need of; that he hath manifested this by *Promise*, that he is so *faithful* that this Promise cannot be neglected, and that he hath *Power* to do what he hath promised. He that distrusts Providence *disbelieves* all these, *consequentially* at least; and he that will not believe that God takes any *care* of the *Body*, or that he is of a merciful disposition toward him, or thinks either he hath made no such Promise, or will not keep it, if any such were made; cannot believe (if that doubt were but once started) that God is his *Father*, or that he hath interest in the Priviledg of a Son, *Seeing it is impossible to believe a Sonship, while his Care, Mercy, Promises, and Power are distrusted.* In this then Satans work is very easy, it is but his moving the Question about the Lords Mercy to the Soul, and presently (as when new Matter is ministred to a raging Flame;) it takes hold upon it, and with equal, (nay greater) force it carries the Soul to distrust Spiritual Mercies, as before it disbelieved Temporal Kindnesses.

Dr. Reynolds *Serm. on* Hosea 14. *Ser.* 4.

Secondly, The *same* Reasons, which any Man doth gather from the seeming neglect or Opposition of Providence; upon which he grounds his distrust of the Lords Kindness in reference to *outward* things, will also *serve* as Arguments for a distrust of *Spiritual* Favours. The distresses of Men seem to argue, (1.) That there is *Sin* and Provocation on their part, (2.) And that there is a manifestation of *Anger* on Gods part, (3.) And from these apprehensions ariseth *Bitterness*, Anxiety, Fear, and Dejection of Spirit, which *intercepts* all the Help and Consolation which might arise

from other *considerations* of the Lords *Promise*, or *Mercy*, for the quieting of the Heart, and fortifying it against such apprehensions; these same grounds, with the prevailing fears and perplexities, arising from them, are enough to make us suspect, that we are not yet under any such peculiar Favours, as may bespeak us his Children by Adoption; so that from the same premises Satan will conclude, that as he hath no *care* for our *Bodies*, so no *love* to our Souls; that we neither love God nor are beloved of him, betwixt the one conclusion and the other there is but a *step*, and with a small labour he can cut the Channel, and let in that very Distrust, to run with all its force against our Spiritual Interest in God.

Thirdly, To trust God for the Soul is an *higher* act, than to trust him for the Body, the Soul being of greater *excellency* than the Body; and the Mercy necessary for the happiness of it, being more *precious*, and *less visible*, it must require an *higher* Confidence in God, to assure of this, then satisfy us in the other; 'tis more easy to believe a *lesser* kindness from a Friend, than a singular or *extraordinary* Favour; he then that cannot trust God for *temporal* Mercies, shall be more unable to believe *Eternal* Blessings; If we run with *Foot-men*, and they have *wearied* us, shall we be able to contend with *Horse-men?* If the *Shallow* Brooks be too strong for us, what shall we do in the *swellings* of *Jordan?*

Jeremiah 12-5

Fourthly, When Faith is weakned as to *one* Object, 'tis so *tainted* and discouraged, that it is generally weakned as to *all* other; if the hand be so weakned that it cannot hold a Ring, it will be less able to Grasp a Crown; when we are baffled in our trust for temporal Mercies, if Satan then put us to it not to believe for spiritual Blessings, how can we expect but to be much more at a loss in them? So that he is sure of the Victory before he Fights, and he that is so sedulous to take advantage against us, will not lose so considerable a Conquest for want of pursuit. There is indeed one thing that may seem fit to be objected against this, which is, that Men may retain their *Faith* in one thing, when yet they *distrust* in another, as the *Israelites* distrusted the Power and Goodness of God for *Bread*, and *Flesh* in the Wilderness, when yet they believed that as he had given *Water* out of the Rock, so he could do it again if there were need. *Psal.* 78.20. *He smote the Rock, and the Waters gushed out, but can he give Bread:* as if they had said, we believe he can give Water, but 'tis impossible he should provide

Bread.

Bread. But they that would thus object, may consider, that the reason of Mens Confidence in one thing, (while distrust is in other things prevailing) is not from any real *strength* of their Faith, but a present *want* of a Temptation; if such a confidence were put to it, it would quickly be seen that it were truly nothing. As confident as the *Israelites* were, that they could believe for a supply of Water, we find, that neither that experience, nor the other of supplying them with *Manna* and *Quails* were sufficient to keep up their trust in God, but that at the next strait all was to seek, *verse* 32. *For all this they sinned still, and believed not for his wonderous works.*

Fifthly, Besides all the forementioned Advantages that Satan hath in raising this Temptation, of distrusting Son-ship out of a distrust of Providence, we may suppose him the more earnest in this matter, because 'tis so *provoking* to God to distrust his Providence; that he often, (as a just chastisement of that evil) punisheth it; by giving them up to distrust him for their Souls; the height of the provocation may be measured by this, that 'tis not only a *denyal* of God that is above, but usually a *vesting* some mean and contemptible thing, with those Attributes which only suit a God *Infinite* and *Eternal*. As *Israel* did not only forsake the Almighty by their distrust, but place their hopes upon *Ashur*, upon their own Horses and Warlike Preparations, and at last, upon the works of their hands, which they called their Gods. How offensive this is to the Lord, we may observe by that notable check which the Prophet gave *Ahaz*. *Esay* 7. 8, 13. notwithstanding his complement of refusing a Sign, (which God offered him for the strengthning of his hope) upon a pretence that he would trust without it, (though indeed he absolutely distrusted him, as appears by 2 *Chron*. 28. 20.) that it was a *weaning* and tyring out the Patience of a long-suffering God; *Is it a small thing for you to weary Men, but will you weary my God also?* God is so active and jealous of all *incroachments* of this kind, that they may expect he will *give up* such Offenders to be punished by the terrors of an higher distrust. He that is not owned as a God in his Providences, will not be owned as a Father for Spiritual Mercies; they that *will* not own him for the Body, *shall* not be able to lay hold upon him or his strength, to be at peace with him for their Souls, and by this piece of just discipline he often cures the distrust of Providence in his Children, who when they see themselves plunged into terrors

Hosea 14. 2, 3.

and fears about their everlasting Welfare, do not only call God Just, and accept of the punishment of their Iniquity, in distrusting him for smaller matters, but now wish with all their hearts, that they might have no greater thing to trouble them than what relates to the Body, or this Life.

To Sum up all these reasons in one word; Satan hath from the forementioned considerations, a certain expectation of prevalency. For not only in this case doth God (as it were) fight for him, by *giving them up*, to distrust their *Filial* Interest, that have *provoked* him by a distrust of Providence; and our Faith is also so *weakned* by the former overthrow, that 'tis not able to maintain its ground in an higher matter, but also this distrust carries that in the *nature* and *grounds* of it; that will of it self work up to a disbelief of spiritual Mercies. He knows then that this piece of the Victory is an easy Consequence of the former, and we may say of it, as the Prophet *Nahum*, *chap*. 3. 12. of the Strong-holds of *Nineveh*, 'tis like *a Fig-tree with the first ripe Figs, if they be shaken, they shall even fall into the mouth of the eater*. This Temptation of distrusting our Son-ship falls into Satans Mouth with a little Labour, when once he hath prevailed so far, as to make us distrust the Providence of God in outward matters.

Applic. This must warn and caution us against any unbeseeming unbelieving entertainment of *jealousy* against the Lords Providence; we are but too apt in our straits to take a greater liberty to *question* his Mercy and Power, not foreseeing how closely this borders upon a greater evil; we may say of it, as the *Apostle* speaks of *babling in Controversies*, that they *lead to more ungodliness*, and that such words *eat as a Canker*, so doth this distrust usually carry us further, and when we fall out with God for small matters, he will be angry in earnest, and withdraw from us our Consolations in greater. In the depth of your distresses when your fears are round about you, and God seems to compass you about with his Net; when Lover and Friend forsakes, and when there is no appearance of help, endeavour (for the keeping hold of your Interest in God) to behave your selves according to the following directions.

First, Look upon the Providences of God to be as a great *deep*; the bottom of whose ways and designs you cannot reach; think of them as of a *Mystery*, which indeed you must *study*, but not *throw* away, because you cannot at first understand it. Providences are not to be dealt with as *Alexander* did by *Gordius* his knot, who

who when he could not looſe it, he cut it. If you ſee not the end of the Lord, or cannot meet with a door of hope in it, yet *lay your Hand upon your Mouth*, ſpeak not, think not evil of things you know not, but wait till the time of their *bringing forth*.

Secondly, You muſt keep up in your hearts *high* and honourable *thoughts* of God, yea, of his Mercy and Goodneſs, and where you cannot ſee your way, or God's way before you, yet (as it were by a kind of *implicit* Faith) muſt you believe that he is *Holy* and *Good* in all his ways.

Thirdly, Though you may read your *Sins*, or God's *diſpleaſure* in them, and accordingly endeavour to humble your ſelves, and call your ſelves vile, yet muſt it be always remembred, that *Eternal Love* or *Hatred* is not to be *meaſured* by them.

Fourthly, *Reſtrain complainings*. 'Tis indeed an eaſe to complain; *I will ſpeak* (ſaith *Job*) *that I may be refreſhed*, notwithſtanding a *vent* being given, 'tis difficult to keep within *bounds*. Our complainings *entice* us to diſtruſt, as may appear in *Job*, who took a boldneſs this way, more than was fit; as *Chap.* 10. 3. *Is it good unto thee that thou ſhouldeſt oppreſs? and that thou ſhouldeſt deſpiſe the work of thine hands?* Job 32. 20.

All this hath been ſaid in the opening of the Temptation it ſelf; now muſt I conſider the *motive* that Satan uſed to bring on the Temptation by; *If thou be the Son of God*, &c.

The *Queſtion* that is here moved by ſome, is, whether Satan really *knew*, or truly *doubted* Chriſt to be the Son of God. Several Learned Men think that he was in *doubt*, * and the reaſons are variouſly conjectured. *Cyprian* conceives that *the unity of the two Natures in one Perſon did blind him*, he knew it to be impoſſible that the Divine Nature ſhould hunger, and might think it ſtrange that the Humane Nature ſhould faſt ſo long. *Cornelius a Lapide* thinks that Satan *knew* that there ſhould be *two Natures* united in one Perſon, and that this occaſioned Satans Fall, while he proudly ſtomacked the exaltation of the Humane Nature, but he imagins Satan's doubt aroſe from a *doubtful Sence* of that phraſe, *This is my beloved Son*, as not knowing whether Chriſt were *the Natural*, or an *Adopted* Son of God.

* *Beza, Chemnitius.*

Serm. de jejunio & tempt. Chriſti. Unitas naturarum excæcavit Satanam.

But notwithſtanding theſe apprehenſions, others conceive that Satan knew very well who Chriſt was, and that being privy to ſo many things relating to him, as the *Promiſes* which went before and directly pointed out the time, the *Angels Salutation* of *Mary*

at

at his Conception, the *Star* that conducted the Wise Men to him, the *Testimony* from Heaven concerning him, with a great many things more, he could not possibly be ignorant that he was the *Messias*, and the Son of God by Nature; Neither doth that expression, *If thou be the Son of God*, imply any *doubting*, seeing that that is usually expressive of the greatest *certainty* and assurance, as in the speech of *Lamech*, *If Cain shall be avenged seven-fold*, that is, as certainly he shall be avenged; so Satan might use it to this Sense, *If*, or *seeing thou art the Son of God*. Now whereas it may seem strange, that he should set upon Christ, if he knew who he was, I have answered that before, and shall here only add, that though Satan did believe Christ to be the Son of God, yet so strongly did the power of *Malice* work in him, that he would have had him to have doubted that he was not so. From all this, we have this Observation,

Obs. 15. *That the great design of Satan is to weaken the Assurance and Hopes of the Children of God, in their Adoption.*

This is the Master-piece of his design, the very Center in which most of his Devices meet; we may say of him, as *Esau* said of *Jacob*, *is he not rightly called Jacob*, a supplanter; he first stole away our *Birth-right* at the *Creation*, and now he seeks to take away our *blessing* in Christ the *Redeemer*.

The reasons of this undertaking I shall not here insist on; 'tis sufficiently obvious, that the greatest perplexity and sorrow ariseth to the Children of God from hence, and that a troop of other Spiritual evils (as Impatience, Fury, Blasphemy, and many more) doth follow it at the Heels, besides all that inability for Service, and at last, plain neglect of all Duty. All I shall further do at this time, shall be to shew in a few particulars, (from Satans carriage to Christ in this Temptation) how and after what manner he doth manage that design, in which note.

First, That 'tis his design to *sever* us from the *Promise*, and to weaken our Faith in that; when *Eve* was tempted, this was that he aimed at, that she should *question* the *good earnest* of the prohibition, *Hath God said so? Was he real in that command, that you should not Eat at all*, &c. the like he doth to Christ, *Is it true? or can it be so as that Voice declared, that thou art the Son of God?*

Secondly, Though this be his design, yet his way to come to it, is not at *first to deny it*, but to *question and enquire*, yet after such a manner, as may *imply* and withal *suggest* a *doubting* or suspition

that

that it is not so; he doth not come to Christ thus, *Thou art not the Son of God*; *or, that Voice that gave thee that Testimony, was but a lye or a delusion:* but he rather proceeds by questioning, which might *seem* to *grant*, that he was so, yet withal might possibly beget a doubt in his mind.

Thirdly, Next he more *plainly* suggests something that may seem to argue the *contrary*; for thus he aggravates Christ's present condition of want, *Can it be that God would leave thee to these oppressing straits, if thou wert his Son?* At this rate he deals with us, improving the *failure* of outward means of help, the *permission* of Temptation, the *want* of Comfort, the *continuance* of Affliction, notwithstanding Prayers, *&c.* as *probabilities* that we belong not to God.

Fourthly, After this, he urgeth Christ to a sinful miscarriage, to *distrust* Providence, and to rely no longer on the Care of his Father; if Christ had been prevailed with in this, he would have made use of it, as an Argument to prove that he was not the Son of God indeed. *'Tis usual in his disputings with us about adoption, to put us upon something, which may be as an Argument out of our own Mouths against us.* Christ might have answered him in this, as the Man answered *Joab*, *If I should do so, then thou thy self wouldst set thy self against me.*

Fifthly, When at last, he hath *gradually* ascended to that Confidence as to *deny* our Adoption, then (at a very great disadvantage) he puts us upon the *proof*, in which he puts by the *ordinary* evidences, and insists on *extraordinary* proofs as necessary. The Servants of the Lord that are under this exercise, do find that in this case, the ordinary evidences of Repentance, Mortification, Love to the Brethren, *&c.* do nothing for them: Satan puts their Spirit upon clamouring for higher evidences; nothing will serve except they may view the *Records of Eternity*, and read their Names enrolled in the *everlasting Decrees*, or except God will *speak from Heaven* in an extraordinary way, to testify of them, as *Thomas* resolved, that no less should satisfy his doubt than the feeling and seeing of the *print of the Nails*; To this purpose some stand upon no less than a Miracle for proof of Son-ship. Of which we have two Instances of later years, the one *Mrs. Honywood*, the other *Mrs. Sarah Wight*, *See their Relations in Print.* who in their distresses for their Souls were tempted by Satan to make an hasty Experiment, the one by throwing a *Venice Glass*, the other by throwing a *Cup* against the Wall with this or the like ex-

pression,

preſſion, *If I muſt be ſaved, then let not this Glaſs break*: a deſperate Temptation! their manner of deſiring ſatisfaction is ſo provoking, that it cannot be expected God will give an anſwer by it, but rather the contrary; and if he ſhould not condeſcend, as he is not bound, (though he ſtrangely preſerved the Cup and Glaſs forementioned from breaking) what a dangerous concluſion would Satan draw from it? Of this *nature* and deſign was that propoſal of Satans to Chriſt, *Command that theſe Stones be made Bread*, that is, do it as a proof of thy Son-ſhip.

Applic. By this we muſt learn this skill, not too *eaſily* to give up our hopes, or to be *Prodigal* of our Intereſt in Chriſt, ſo as to part with it *ſlenderly*. If Satan would *chiefly* rob us of this, we may learn thence, to put a *price* upon theſe *Jewels*, and to account that precious, and of ſingular concernment, which he uſeth ſo much cunning to bereave us of. Many of the Lords Servants may juſtly blame themſelves for their *laviſh unthriftineſs* in this matter, who (as if it were a neceſſary piece of *humility* or *modeſty*) will readily conclude againſt themſelves, that they are not God's Children, that they are not yet converted, &c. Thus at *unawares*, they give up to Satan without a *ſtroke* all that he ſeeks for.

Queſt. But you will ſay, Muſt all Men be confident of Adoption?

Anſw. No, I mean not ſo, yet all Men muſt be *wary* how they caſt away their hopes: particularly,

Firſt, Though it be a dangerous *arrogancy* for a *ſinful* wicked Creature to bear himſelf up in a *belief*, that he is *converted* and actually inſtated into the Adoption of Sons; yet 'tis as *dangerous* on the other hand, for that Man to caſt off *all hope*, and to ſay he is *reprobated*, and ſuch an one as cannot expect Pardon and Grace.

Secondly, Thoſe that are converted, though they may and ought to *humble* themſelves *deeply* for their ſinful *miſcarriage*, and ſincerely *acknowledg* that they *deſerve* not to be called his Children, yet muſt they be careful *not to renounce their Filial Intereſt*. They may ſay they are *Prodigal*, yet keep to this, that *they are Sons*; though they are *wandering* Sheep, yet muſt they ſtick here, that they are *Sheep* ſtill, and that God is ſtill a *Father* though a *provoked Father*, otherwiſe their *folly* will *give* more, then all his *fury* could *get*, at leaſt ſo quickly and eaſily.

MATTH. 4. 5.

Then the Devil taketh him up into the Holy City, and setteth him on the Pinacle of the Temple.

CHAP. XIII.

The preparation to the second Temptation. Of his Nimbleness to catch Advantages from our Answers to Temptation. That Satan carried Christ in the Air. Of his Power to molest the Bodies of God's Children. How little the supposed Holiness of places priviledgeth us from Satan. Of Satan's Policy in seeming to countenance imaginary Defences. Of his pretended Flight in such cases, with the reasons of that Policy. Of his improving a Temptation to serve several ends.

I Omit Christ's Answer to the first Temptation at present (purposing to handle his Answers to all the Temptations together.) And now the second Temptation is before us, in which, first, I shall observe a few things in Satan's preparation to the Temptation, which takes in (1.) the time, (2.) the manner of his carrying him, (3.) the Place where he acted it.

First, for the Time, That is noted in the word [*then*:] which (1.) points at the *immediate Succession* of this to the former Assault. The *Evangelist Luke* puts this Temptation last, but he only had respect to the substance of the Temptation, in his Narration; not regarding the order of them, which *Matthew* hath punctually observed, as appears by his close connecting of them, with the Particles, *Then* and *Again*, *ver.* 5, 8. Besides, whosoever shall consider, that in the first, Satan tempted Christ to distrust, (which he re-

pelled, by telling him that it was his duty (in the failure of outward means) to rely upon Divine Providence, seeing Man lives not by Bread alone, *&c.*) he will see so much of connection in the matter of the Temptations, that he will easily perswade himself that the second place belongs to this, for this is but (as it were) a fit and pertinent reply to Christ's refusal; as if Satan had said, *Since thou wilt rely upon the Help and Providence of God, in an extraordinary way of working, give an Experiment of that, by casting thy self down, which thou mayst with greater confidence do, because he hath promised an extraordinary help, and hath given his Angels charge concerning thee*, &c. Hence Observe,

Obs. 1. *That Satan is not discouraged easily, nor doth he always desist upon the first repulse, but frequently renews the Assault, when he is strongly and resolutely resisted.*

This word [*then*] doth also (2.) tell us of Satan's *Nimbleness*, in catching a present advantage for a new Temptation from Christ's Answer, he declared his trust in Providence, this he presently lays hold on, as a fit opportunity to tempt him to presumption. Here note,

Obs. 2. *That when Satan is upon any design, if an occasional advantage occur, from our way of refusal, he will not let it slip, but improves it to what it may lead to, though it be contrary to that which he was first labouring for.*

This was the Policy which *Benhadad's* Servants used in their address to *Ahab*, 1 *Kings* 20. 33. the Men did diligently observe whether any thing would come from him, and did hastily catch it: If any thing come from us, we are under his Temptation, he is diligent to observe it, and prosecutes it accordingly; which may serve to satisfy the wonder that some have, concerning the *contrariety* in the Temptations to which they are urged. They admire how it comes to pass that their Temptations should so suddenly alter, that when Satan seems to be so intent upon one design, he should so quickly change, and urge them presently to a different, or contrary thing; but they may know that the Devil watcheth the Wind, and spreads his Sayl according to the advantage which ariseth from our answer or repulse. So that if we would but plow with our own *Heifer*, and observe our frame of Spirit, we should easily find out this *Riddle*. For as it is in disputings and arguings of Men, *Replies* beget new matter for *Answer*, and so do they multiply one another; thus are Temptations altered and multiplyed,

tiplyed, and out of the *Ashes* of one assault repelled, another doth quickly *spring* up.

The second Circumstance of preparation is, *Satan's taking him up, and setting him on the Temple.* That this was not a visionary or an imaginary thing hath been proved before. Yet granting it to have been real, (as in truth it seems to have been) it is disputed what was the *Modus*, the way and manner of it. Some think this was no more than Christ's voluntary *following* of Satan, who guided and conducted the way; partly because the words, παραλαμβάνειν and ἄγειν, are in Scripture accomodated to a Mans taking of any as a Companion under his guide, and conduct of the way, and to a disposal of them in any kind of station. Thus, where 'tis said, Joseph *took* Mary, *and the young Child to go to* Egypt, the same word is used: and when Christ tells his Disciples, that they shall bring the Ass and the Colt which they should find tyed; the same word which expresseth Christ's being set on the Temple, is there used. Partly also, they think it below the Dignity of Christ to be thus violently hurried. *Spanhem.* dub. Evan. in loc. Mat. 2. 13. Mat. 22. 2.

Others think that Satan was permitted to take up the *Body* of Christ, and by his Power to have conveyed him in the *Air*. And indeed the whole series of the Narration, with all the Circumstances thereof are evident for it. The *distances* of places, the *quickness* and speediness of the removals, the more proper *applications* of the words, *taking* and *setting*, to Satan as the actor, and the *declaration* of his Power therein, as able to do great things; these make the matter so clear, that it seems to be an unnatural forcing of the Text, to give it any other Interpretation. Besides, the former opinion of Satans taking of Christ, as a *Manuductor* or Guide, seems every way unreasonable: for if Christ only followed Satan, then it must have been either by a *Land Journey* on foot, or in the *Air*. This latter it could not be; for if Christ had supported himself in the Air by his own Power, he had *anticipated* the Temptation, and it would have been folly and madness for Satan to have urged him to fly in the Air, after such an evidence of his Power; and who can imagine that Christ followed Satan on *Foot* from the Wilderness to the Temple, or that his *access* to the roof of the Temple was so easy, in such a way when the Temple was always so strictly Guarded? Note hence,

That Satan is sometime permitted to exercise his Power upon the Bodies of those that are dear to God. That he hath Power to carry Obs. 3.

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the Bodies of Men in the Air, is sufficiently confirmed by what he doth frequently to Witches, who are usually carried (if we can give any credit to the Stories that are writ of them) in the Air, to places far remote from their dwellings. And that this Power is permitted him upon others, than such as are in compact with him, is as evident from what is testifyed of those, whose forward curiosity hath led to imitate Witches in their Anointings, who have thereupon been conveyed after them to their Assemblies, and when the Company hath been suddenly dismissed, they have been found many Miles distant from their dwellings; such instances we have in *Bodin*, and among other things, that of *Domina Rossa* mentioned by him, whom Satan would sometime bind to a Tree, sometime to a Table, or to a Beds-foot, or to a Manger; sometime one hand bound to another, the Devil thus molested her from eight years old, a long time. This Power of conveying Persons in the Air, is not usual, yet there are some in *this place*, that have known one frequently molested by Satan at this rate. However, if we take notice of his Power, to abuse the bodies of Holy Persons more generally, we shall find it frequent. *Mary Magdelen* was possessed, Christ mentions a Daughter of *Abraham* bowed down by him many years; *Job* was filled with Botches and Sores; and there are many Diseases wherein Satan hath a greater hand, than is commonly imagined. *Physitians* frequently conclude so much, while they observe some Distempers to elude such Remedies, as are usually succesful upon other Persons under the same Diseases.

Equitatio cum *Diana* aut *Herodiade*.

Bodin. *p.* 147.

New-Castle.

Applic.

From this we may infer (1.) the great *Power* of Satan; who can tell the extent of it? doubtless (if he were permitted) we should see sad instances hereof daily. (2.) This discovers the wonderful *Care* and Providence of God over us in our preservation from his fury. (3.) We may further note, that the abuse of the bodies of Men by Satan, will be no *evidence*, that therefore God doth *disregard* them, or that they are not precious to him. Christ did undergo this abuse, to give such as shall be so molested, some comfort in his example.

Luke 5. 6.

The third Circumstance, which is that of *place*, is set down first in general, The *Holy City*, that is *Jerusalem*, for so *Luke* speaks expresly. *Jerusalem* was so called, because of God's *Worship* there established, and his *peculier* presence there; but that it should be called so, at this time may seem strange, seeing it might now

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be lamented as of old, *How is the Faithful City become an Harlot? Righteousness lodged in it, but now Murtherers.* In answer to this, we must know, that God having not yet given her a *Bill of Divorce*, He is pleased to continue her Title and Priviledg. This might be profitably improved; but I will not suffer my self to be diverted from the matter of Temptation, which is the only thing I propound to prosecute from hence. I shall here only Observe.

That the Holiness or Sanctity of a Place, will be no Priviledg against Temptations. He is not so fearful (as many imagine) as that he dares not approach a *Church-yard* or a *Church*, neither *Place*, nor *Duty* can keep him off. I do not believe the Popish Fiction of their *St. Bennets* Vision, wherein they tell of his seeing but one Devil in a Market, and ten in a Monastery; yet I question not the truth of this, that the Devil is as busy at a *Sermon*, or *Prayer*, as at any other *Imployment*. Obs. 4.

But to search a little further into this matter. It seems undeniable, that Satan had a design in reference to the place, (of which afterward;) and I see no reason to exclude our suspicion of a design from the *Name* and *Title* which the *Evangelist* here gives to *Jerusalem*. 'Tis an expression which (to my remembrance) we meet not with oft in the *New-Testament*. At the Suffering of Christ, when the bodies of the Saints arose out of their Graves, 'tis said, *they went into the Holy City*; but 'tis evident, that it is there so styled upon special design, as if the *Evangelist* would by that point at the *staining of their Glory*, and that in a little time their boast of the Temple and Holy City should cease, and that all should be polluted with the Carcasses of the Slain; and by the same reason may we suppose, that Satan (intending for Christ a Temptation of presumption, and backing it with the Promise of a Guard of Angels) had in his Eye the usual Confidence that the *Jews* had of that City, as a place where the presence of Angels might be more expected than elsewhere. So that it seems, Satan intended to *impose* upon Christ a *Confidence*, in order to presumption. From the priviledg of the *Place*, here observe, Mat. 27 53

That Satan is willing to gratify us with Nominal and Imaginary Priviledges and Defences against himself; he will willingly allow us such *defences*, as are altogether *insignificant* and delusive, and his Policy here is centred upon these two things: Obs. 5.

First,

First, He doth industriously *prompt* us to *self-devised inventions*, such as were never appointed or blessed of God to any such use, but only found out by the bold superstitions of Men. Of this we have an instance in *Balack*, who carried *Baalam* from place to place in his prosecution of his design of cursing *Israel*; neither can we imagine that a commodious prospect of *Israel* was all he aimed at, seeing he discovers his mind in this variation of places, *Peradventure it will please God that thou maist curse them from thence*; clearly implying, that he had a confidence that the place might contribute something to his design, and that there was some inherent *vertue* in those *consecrated* places, and therefore did he begin with the high Places of *Baal*, and then to the Field of *Zophim*, and then to the top of *Peor*. Among the Papists we find too much of this, what Power they Attribute to *Holy-Water*, *Blessed-Salt*, *Sign of the Cross*, *Hallowed-Earth*, *Consecratrd Places*, *Reliques*, *Baptized-Bells*, *Exorcisms*, and abundance of such Stuff, may be seen in many of their Writings, too tedious to be related.

Numb. 23. 27.

Numb. 22. 41. c. 23. 14. 28.

Plurimum sunt præservativa locorum, hominum, & jumentorum, verba tituli triumphalis nostri Salvatoris, dum scilicet per quatuor partes loci, in modum crucis inscribuntur Jesus † Nazarenus † Rex † Judeorum †, Ritibus Ecclesiæ servatis & veneratis, ut aquæ benedictæ asperasionem per salis consecrati sumptionem & candelarum in die Purificationis & frondium in die palmarum consecratorum usum licitum vires Dæmonis immuniunt, se muniunt. *Spreng.* Malleus Maleficarum *Part* 2. *Q.* 1. licitum est aqua benedicta, quæcunque honesta loca, hominum & jumentorum, in Salvationem hominum & jumentorum aspergere. *id. ibid.*

Secondly, He is also willing that Men use those *real defences* and helps which God hath commanded, so that they use them in a *formal manner*, which indeed deprives them of all the Life and Efficacy, that might be expected from an instituted means; thus he readily permits ignorant Persons without any disturbance or molestation, to use the repetition of the *Lords-Prayer*, *Ten-Commandments* and *Creed*, or any other Prayer, while they perswade themselves, that the very *saying* of the words, is a sufficient *defence* against the Devil all that day.

The reasons of Satan's Policy in such Gratifications are these:

First, While we are *kept doing* with these, we are *diverted* from that which might be really helpful; he puts a broken *Reed* into our hand, that we might be deprived of a *Staff*. Experience confirms this, those that with *greatest devotion* use these empty *Inventions*

ventions, are usually careless in the use of *God's own Appointments*.

Secondly, Besides that he thus betrays them by these *lying* helps, he doth by this means cast them on a further iniquity, of *idolizing* these foolish *Calves* of their own *invention*. In this case Men have a presumptuous expectation from such usages, of that which God never promised to do by them, neither ever entred into his heart so to do; seeing he answers them all with this, *Who hath required these things at your hands?* And accordingly their Consciences are more concerned for the *Omission* of one of these *Fooleries*, than for the *neglect* of the *greater* things of the Law; such are more troubled for the neglect of the *Sign* of the *Cross* or *Holy-Water*, than for their constant *carelesness*, and want of *Faith*, by which their Hearts should be guarded against their Enemy.

Thirdly, In the mean time, he makes work for his own Triumph over them, that dote upon these sottish Inventions. If we can suppose Satan to have Pleasure or Mirth at any thing, we may be sure he will laugh at such preparations, for a Spiritual Welfare; it being as truly *ridiculous* for any Man to go out with these *Weapons* against Satan, as for a Combatant to assail a *Gyant*, with a *Paper-Helmet*, a *Wicker-Shield*, and a *Wooden-Daggar*. And indeed when Satan counterfeits a Flight, or fear of such matters, (as for his advantage he sometimes doth, it is but in design to *beget* or confirm in Men a confidence of a *Vertue* or strength in these *usages* against his Power; that so they may fix upon them to the neglect of God's own Institutions, which he most dreads. Thus we read, that he cunningly ceased his *Oracle* at *Daphne*, upon a pretence of the silencing Power of the Bones of the Martyr *Babilas*, which were buried near the place; on purpose to lead unwary Christians to the *adoration* of *Saints* and their *Reliques*. Many such instances we have in *Sprenger* of the Devils feigned Flight at the *Sign* of the *Cross*, the sprinkling of *Holy-Water*, the Angelical *Salutation*, St. *Bernards Staff*, or certain *Words* and *Verses* hung about the Neck, and a great deal of such stuff we may meet with in most of their Writers; all which are but cunning contrivances of Satan, to advance a belief of the vertue of these things, and so to *stop* Men there, to the *neglect* of those Spiritual *Weapons*, which the Scripture recommends.

Zozomen, Eccles. Hist. *l.* 5. *cap.* 18.

Mal. Malific. Part 11. Q. 11. cap. 1, 3.

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These we have observed from the place in general, the Holy City: Let us go on to the place in particular, where Satan *acted* all this; *the Pinacle of the Temple*. Various are the conjectures of Men about this, whether it were some *Fane*, or the top of some *Spire*, or the place whence the *Apostle James* was thrown down, or the top of the *Kings Porch*, which was erected to a great height, over a deep Valley, or some *Battlement*, &c. But we are not concerned in such inquiries, only here I shall take notice of *Scultetus*, who supposing the place to be the top of a Fane or Spire, and reading in *Josephus*, that the points of such Broaches were so *sharp*, that a Bird could not rest upon them, without piercing its Foot; was therefore willing to conclude, that these Temptations were not *really*, and *historically* acted, but in *Vision* only; all this ariseth from a wrong interpretation of πτερύγιον, which our *English* renders *Pinacle*, whereas it properly signifies any *Battlement*, or *Angular* prominency, jutting out over the rest like a Wing, which would afford a sufficient footing and support.

In *Delic.* Evang.

Spanhem. dub. Evan in loc.

'Tis more profitable to enquire after Satans *Reason* for the choice of *such* a place; no question but it was upon design; for else he might with *equal* convenience, have tempted Christ to cast himself down from some *Tree* or *Precipice* in the Wilderness; but then what that design was, is not so easy to determine, it seems plain, that he might suppose that Christ might be the rather *animated* to the undertaking of flying in the Air, by the hopes of *Glory*, which might be expected from such a performance, before so many *Spectators*. But some think that he had a design also upon the Men of *Jerusalem*, and intended some delusion to the *Jews*, which I am not unwilling to close with, partly because the Experiences that we have of his devices, assure us that in *one* Temptation, his *ends* are oft *manifold*, and I cannot but think that Satan would make all things *sure*, and provide (in his projecting Mind) against all events; for if Christ should have yeilded and evidenced so great a *Power* in the sight of all the People, it might have been a *conviction general*, that he was the *Messias*, about that time universally expected; and partly I am ready to think so, because (in case Christ had done so) it lay so fair, to *confirm* the *Jews* in a *misapprehension* of the personal coming of *Elias*, of whom they understood the Prophecy of *Mal.* 3. 1. *Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant.*

Lightfoot Harm. in loc.

Dr. Kimchi. in loc.

If the *Jews* expected *Elias* to come from Heaven to the Temple, how strongly would they have been confirmed in this opinion, if they had seen a Man fly from the Temple in the Air, and by this means *John* the *Baptist* (who was the *Elias* that was to come) should have been neglected, and *Christ* himself (though honoured as *Elias*) not owned for the *Messias*.

Observe then, *That Satan's designs are large, and that he projects the ensnaring or deluding of others, by such Temptations, as seem only to concern those that are under the immediate trouble of them.* He tempts Christ to cast himself down, and also by it (at least) intends a delusion to the *Jews*, he tempts one Man upon the back of another, one is tempted to *Errour*, another by that Mans Temptation, is tempted to *Atheism*, and rejecting of all Religion. One Man is tempted to *Prophaneness*, another is tempted by that to an *uncharitable* disrespect of him ; 'tis Easy to multiply Instances of this. Obs. 6.

CHAP. XIV.

That presumption was the chief design of this Temptation. Of tempting to extreams. What presumption is. The several ways of presuming. The frequency of this Temptation, in the generality of Professors, in Hypocrites, desparing Persons, and in the Children of God. The reasons of Satans Industry in this Design. His deceitful contrivance in bringing about this Sin. Preservatives against it.

NExt to the *preparation* which Satan made for the second conflict, (already explained) the *Temptation* intended offers it self to our view, which is this : *Cast thy self down.* What Satan chiefly intended by it, we may collect from Christ's answer, as well as from the thing it self, for he thus replys ; *It is written, thou shalt not tempt the Lord thy God.* Christ doth not use this Scripture to any such sense as this, that he should hereby prohibit *Satan* to

tempt *him*, because he was Satan's Lord and God, but he mentions this Scripture as a *rule* of Obedience, as if he should say, *I may not cast my self down, and so rely on extraordinary help, seeing I can go down another way*, for the *neglect* of ordinary means, when we have them, is a *tempting* of God, which may not be done. So that it appears by this, that Satan here tempted Christ to *presumption*. There is only this objection in our way; that *Deut.* 6. 16. (the place by Christ cited) refers to the Temptation of the *Israelites* in *Massah*, mentioned *Exod.* 17. 2. where they chide with *Moses* for Water; and there it would seem their tempting the Lord, was rather in *despairing* of his power and help, than *presuming* in the neglect of the ordinary means. I Answer, though the *occasion* and *matter* of that Temptation be *different* from this of Christ's, yet the *presumptuous Experiment* that they there made of God's Presence and Power was the *same* with this which Satan designed: for *ver.* 7. (where the account of that tempting is given) 'tis said, *because they tempted the Lord, saying, Is the Lord among us or not?* they put it to this issue, that the *Being* and Power of God should be *tryed* by the giving or not giving of Water. The manner then of that Temptation being so agreeable to this, Christ very pertinently applies that command to it, presumption being the thing which Christ was tempted to. It might occasion some wonder in us to see Satan take such strange steps: He was before tempting him to *despair*, now to *presumption*, but 'tis no Argument of his *lightness* or uncertain roving in his way of tempting, but rather of his *depth* and subtilty. Note then,

Obs. 7. *That 'tis Satans Policy in tempting, to run from one extream to another.* The *Corinthians* were first tempted to a sinful *complyance* with the adulterous Person, and were averse to his Excommunication; afterwards they were tempted to the contrary *severity*, and were as backward to receive him again. The same Men that have been overcome by Prodigality and Excess; when they begin to see the Evil of that, are oft tempted to Worldiness or Covetousness, the contrary disposition. Reasons of this Policy are,

First, The avoiding of one *Extream* gives the Soul such a *swing*, (if care be not used to prevent it) that they are cast more than half way upon the other. *Peter* in an Extream of Modesty, refused the *washing* of his Feet by Christ, but when he understood the danger, then he runs as far wrong another way, *Not my Feet only,*
Joh. 13. 9. *but my Hands and my Head.* Thus some are so for *purity* of Churches

that

that they exclude the Weak; others ſo for *Unity*, that they admit the open Scandalous and Prophane.

Secondly, While Men avoid one Extream by running into another, they carry with them ſuch ſtrong *Impreſſions* of the Evil they would avoid, and ſuch *fierce* Prejudices, that 'tis not an ordinary conviction will bring them *right*, but they are apt to be confident of the Goodneſs of the way they take, and ſo are the more bold and fixed in their miſcarriage.

Preſumption being the great Deſign of Satan in this Temptation, we may further obſerve,

That as Diſtruſt on the one hand, ſo Preſumption on the other, is one of his grand Deſigns. Of theſe two, we may ſay as it was ſaid of the Sword of *Hazael* and *Jehu*, that of all thoſe that are ſlain by the Devil, whoſoever hath eſcaped the Sword of *Diſtruſt* and deſpair, the Sword of *Preſumption* hath ſlain. To explain this I ſhall, Obſ. 8.

Firſt, Shew what Preſumption is. 'Tis in the General, *a Confidence without a Ground.* Firſt 'tis made up of *Audacity*, (which is a bold and daring undertaking of a thing) and *Security*.

Secondly, The Ground of it is an *Error* of Judgment, (a blind or a miſled Judgment doth always nouriſh it;) and this is either a miſtake of the *Nature* of ſuch means on which we rely for Aſſiſtance, (as when a Man lays as much ſtreſs upon a Thred as upon a Cable, or expects as much Nouriſhment from a Stone as from Bread;) or a miſtake of the *Will* of others, from whom we expect aid and help, without a *warrant* for ſuch a Confidence.

Reynolds *on Paſſions* c. 23. p. 238.

Thirdly, In its way of working, 'tis directly *oppoſite* to Diſtruſt, and is a kind of *exceſſive* (though irregular) Hope, not that in this caſe a Man believes or hopes over-much, (for there can be no exceſs properly in the exerciſe of Divine Graces) but that he hopes too *raſhly* or lightly, without a ſolid *Foundation* or Reaſon. Hope hath for its Object that which is *Good*, under the conſiderations of *futurity*, *poſſibility*, and *difficulty*; on the one ſide deſperation looks upon that good as *future*, but under ſo great a *difficulty*, that it forgets the *poſſibility* of it, and thereupon *ſurceaſeth* all indeavours: Preſumption on the other hand is ſo *keenly* apprehenſive of the *poſſibility*, that it never regards the *difficulty*, and ſo thruſts forward into *irregular* endeavours or expectations. The Nature of this

Non ideo peccatur quia nimis ſperat in Deum — Sed quia nimis leviter ac temere ſine ullo fundamento. *Ames. Medul.* l. 2. c. 6. §. 33.

will be better underſtood when the particular Inſtances of Preſumption are before us.

Firſt, Then 'tis Preſumption, when from *External* or *Subordinate* Means, Men expect that for which they were never *deſigned* nor appointed of God. To expect *Grapes of Thorns*, or *Figs of Thiſtles*, would be a Preſumption, becauſe God never deſign'd them for ſuch Fruits; and no leſs is it, when in any other caſe Men look for high and *extraordinary* things, from any *created* Good, *above* what God hath put into it, by the *Law* of *Creation*.

Secondly, When Men do expect thoſe Fruits and *Effects* from any thing, unto which it is appointed, in *neglect* or *oppoſition* to the *Supreme* Cauſe, without whoſe concurrent Influence they cannot reach their proper ends. That is, our hopes are wholly centered upon means, when in the mean time our Eye is not upon God. Thus, *to make Gold our hope*, Job. 31. 24. *to make Fleſh our Arm*, Jer. 17. 5. *to make* Aſhur *a Saviour*, Hoſ. 14. 3. or to truſt to any Creatures whatſoever, is in Scripture condemned as a preſumptuous *relyance*, and (in regard of the neceſſary diſappointment) a *truſting in a Lye*; in which Sence, 'tis ſaid that *every Man is a Lyer*, Pſal. 62. 9. The like Preſumption it is, when we boaſt great things of our ſelves, and (as *Peter*) make confident engagements, (in our own ſtrength) that we will avoid ſuch a Sin, or perform ſuch a Duty: for we are but frail, and all our ſufficiency is from the Lord, ſo that it can be no leſs than intollerable arrogance, to promiſe any thing of our ſelves without him; neither can Men promiſe to themſelves the *continuance* of that Good or Advantage, which they have already received from ſecond Cauſes (if their confidence builds it ſelf upon that ſole conſideration) without a juſt *blame*. *Job* had ſaid he ſhould *die in his Neſt*, and *David* that *he ſhould never be moved*, but both of them afterward noted theſe confidences to have been no other than deceitful Preſumptions.

Sperare non Speranda.

Thirdly, 'Tis a Preſumption to expect things above the *reach* of our preſent *ſtate* and condition; as for a *mean* Man, to beg of God *Authority*, and Rule, or to expect to be ſet with *Princes*; or for *ordinary* Chriſtians to look for *Miracles*, *Signs* from Heaven, *Viſions*, *Revelations*, *extraordinary* Anſwers to Prayers, and the like, all which expectations are groundleſs, and the iſſue of a preſumptuous Pride.

Fourthly,

Fourthly, When Men expect things *contrary* to the *Rules* that God hath set for his *dispensations* of Mercy, they boldly presume upon his *Will.* God hath promised preservation to his Children, while they are in *God's way*, but if any shall go out of that way, and *sinfully* put himself into *dangers* and hazards, it would be Presumption in him to expect a *Preservation.* 'Tis the same in Spiritual things. God promiseth Eternal Life, and the Blessings of his Covenant to such as give up themselves to him, and his Laws; will it not be intolerable Presumption for Men *to bless themselves in their heart* with expectations of reigning with him in Glory, while in the mean time they *contradict* his own Rule, and neglect his *Order*, walking in prophaneness, and living to themselves? This is an high Presumption of Mercy against his express Will. Hence are such courses, called *presumptuous Sins*, Psal. 19. and such Sinners transgress with an *high-hand.*

Fifthly, 'Tis also a Presumption to expect any Mercy, though common and usual, without the *ordinary means*, by which God in Providence hath *setled* the usual *dispensations* of such Favours; as when Men look for his aid and help, for supply of corporal wants, while they throw off all care, and refuse their own endeavours, which are the ways of God's appointment, in the consciencious use whereof such Mercies are to be expected. The Heathen (upon the consideration of the necessary connection of Means and the End) have usually judged such sluggish expectations, to be no better than solemn mockings of a Diety. In Spiritual things 'tis no less presumptuous, to expect *Conversion* and an Interest in Christ and Heaven, while they *refuse* the careful use of his *Ordinances*, and therefore we are commanded to *pray* for such Blessings, *to cry after Knowledg, and to lift up the Voice for understanding*, and to second these Prayers with our own utmost endeavours; *to seek for it as for Silver, and to search for it as for hid Treasures*, and in so doing to expect the finding of the Knowledg of God.

Admotâ Manu invocanda est Minerva.

Prov. 2. 3, 4, 5.

Sixthly, When ordinary or *extraordinary* Mercies are expected for an *unlawful* End, as when the *Israelites* at *Massa* called for Water (which they ought to believe God would supply them withal, their condition considered) but for a *Test* and Proof of the *Being* of God, for they said, *is God among us or not?* Exod. 17. 7. 'Tis by *James* made a peice of Spiritual unfaithfulness, and *Adultery*, to ask any thing of God with a design *to spend it upon a Lust*. *Ahaz* his refusing a Sign when God offered it, (however he

he made a shew of Modesty and believing) argued no other thing, but that he was conscious to himself, that (in case he had accepted it) he should have abused that Favour to an unlawful end, and have tempted God by it, as putting it upon this Experiment whether there was a God or not. This is also another act of Presumption; when a Man becomes guilty of any of these miscarriages, he is presumptuous.

Secondly, I further add to this discovery of the nature and kinds of Presumption, that this is one of Satan's *grand* Engins: which I prove by two Demonstrations.

First, By Satans common *practice* in this kind upon *all* sorts of Men, in *most* occasions: That which is his frequent practice upon most Men, and on most occasions, must of necessity be understood to be chiefly designed. Some Men may possibly be free from the trouble of some particular Temptations, (as *Hieronimus Wallerus* saith of *Luther* his Master, that he heard him often report of himself, that he had been assaulted and vexed with *all kind* of Temptations, saving only that of *Covetousness*) but none can say they have not been assaulted with this. I shall make it out by an induction of particulars.

First, The *generality* of Men that live in the *Profession* of Religion, are *Presumptious*; nay the *greatest* part of the *blind* World are so; they presume of Mercy and Salvation, the Devil preacheth nothing else, but all hope, no fear, and in these *Golden dreams* they slide down to Hell: If we look into their way of sinning, and then into their hopes we can judg no less of them, they stick not at the most grevious abominations, the works of the Flesh, and in these they continue; 'tis their *Trade*, their *Life*, they make *provisions for them, they cannot sleep except they do wickedly, he that reproveth is derided by them*; they make but a *mock* and sport of those things, which, as the shame and reproach of Mankind, should rather *fly* the Light, and hide themselves, as things of darkness; these things they practise without regret or sorrow of Heart, without smiting upon the Thigh, and in all this they have the confidence to say, *is not the Lord among us?* They can call themselves Christians, and have as bold expectations of Eternal Happiness, as if the committing of these evils were made by God the necessary qualifications to everlasting Happiness; what is more common? and yet what more presumptuous? For (1.) These Men audaciously hope and expect Mercy, expresly contrary to the peremptory threat-

threatnings of God. God ſaith, *there is no peace to the wicked*, they ſay, *we ſhall have peace.* (2.) Theſe run upon the greateſt hazards of ruine and wo, with the leaſt fear, in the contempt of all danger, *as the Horſe ruſheth into the Battel, who mocketh at fear, and is* Job 39. 22. *not affrighted, neither turneth his Back from the Sword.* (3.) They dare God to do his worſt, they provoke God to jealouſy, and that to his *Face*; hence was it that *Nimrod* was ſaid to be a mighty Hunter *before the Lord.* And *Er* the Son of *Judah*, that he was Gen. 38. 7. wicked *before the Lord*: Becauſe ſuch audacious Sinners will not (as we may ſay) go behind his Back to ſin.

Secondly, *Hypocrites* whoſe carriage is more ſmooth, they alſo are preſumptuous: for while they hide their Sin, they do againſt dictates of Conſcience preſume, *that he that made the Eye doth not ſee*, and that there is a poſſibility to cheat God as well as Men; beſides their boaſtings and hopes have a ſpecial mark ſet upon them in Scripture, as audaciouſly falſe, *the hope of the Hypocrite ſhall be cut off*, their confidence of the Temple of the Lord is *but a lie*, and ſo termed expreſly by the Prophet.

Thirdly, Even *deſparing* Perſons are not always free of Preſumption. The act of Self-murther, is a terrible preſuming upon infinite Juſtice. *Spira's* deſire to know the worſt, was of the ſame kind. Theſe are indeed extraordinary, but there are ſome other kinds of deſpair that come nearer to Preſumption, as that *ſenſual* deſpair, which ariſeth out of an exceſſive love of carnal delights, and a ſecure contempt of Spiritual things: for when ſenſuality prompts them to *Eat and Drink* while they may, deſpairing and hopeleſs of a future Happineſs, *for to morrow they ſhall die*, and their pleaſure ceaſe, they highly preſume againſt the Patience and Goodneſs of God.

Fourthly, The *beſt* of Men are too frequently overcome by it; (1.) Not only while they are *overtaken* with Sins more *grievous*, and above the rate of Sins of Infirmity, to which how lyable the holieſt Saint may be, (upon Temptation) may be gathered from *David's* Prayer, *Keep thy Servant from preſumptuous Sins, that they have not dominion over me*; (2.) But by their earneſt *proſecutions* of their own *Wills*, when contradicted by Providence. 'Tis by the Prophet *Eſa. 9. 9.* called a *pride and ſtoutneſs of Heart*, to contend with Providence, to attempt to build with *hewen Stone, when the Bricks are faln*, or to ſtrive for *Cedars*, when Divine Wrath hath cut down the *Sycamores.* (3.) How frequently are they guilty

of

of presuming upon their *Priviledges*, their *Strength*, their *Graces*, and upon that score *venture* themselves upon *occasions* of Sin, or *bear* high above others upon a conceit of their higher attainments, or when they *boldly* put themselves upon *Suffering*, or upon *doing* while they want that due *Humility* and care that should ballance them. (4.) There is also a Presumptuous Rashness, upon which the *Zeal* and good Intentions of holy Men may sometimes *precipitate* them. Such was *Uzzahs* putting forth his hand to hold the *Ark*, for which the Lord smote him. All these instances put together, will sufficiently demonstrate that Presumption is one of Satan's Master-Designs.

The Second Demonstration of this Truth is from the general *subserviency* of other things to this. Most of Satans indeavours and Temptations aim at this point, and this is the result and consequence of most Sins; that must needs be *chief* to which so many things do but *serve* and minister. In this Center do most of the lines of his Policy meet, *Pride*, *Vain-Glory*, *Conceited-Priviledges*, *Supposed-Advantages*, and many things more were but *Under-Agents* to this Temptation, which the Devil attempted upon Christ, as hath in part, and presently shall be further evidenced.

Thirdly, Having thus proved that Presumption is one of the great things he aims at, I shall next discover the Reasons of his earnestness and industry in his Design, which are these.

First, 'Tis a Sin very *Natural*, in which he hath the advantage of our own *readiness* and inclination. However that some from a *melancholy* temper, are inclinable to *fears* and distrust at some time, when these *black* apprehensions are *exalted*, yet (these excepted) *hopes* are more predominant than Fears; and *Self-love*, which provides fewel to these hopes, is a Natural Principle in all; when so many things give him such Advantages, and promise him a success, we may well suppose he will not miss such an opportunity.

Secondly, As 'tis easy for Satan's attempt, so 'tis *remote* from *conviction*, and not rooted out without great difficulty: 'tis a Sin that is *covered* with a *pretext* of an higher degree of *hope:* Men in many ways of this iniquity are under *perswasions* of Duty, and by reason of that confidence, *Fear* (which is the Souls *Centinel*) is *asleep*, hence do they not lye so fairly open to Counsel or Reproof. The *Israelites*, *Deut*. 1. 27, 28. being under discouragement, refuse to go up to *Canaan*, when they were upon the border of the

Land,

Land; but being convinced of their Sin, in distrusting the Arm of the Lord, by Gods declared Wrath and threatning against them, they fall upon the contrary extream of presumption, and then *ver.* 41. *they would go up and Fight:* and the *conviction* of their *former* Sin, made them so confident that this was their present duty, (for thus they argue, *we have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us;*) that though they were expresly *forbidden* from God, *ver.* 42. *Go not up, neither fight, for I am not among you;* yet were they so strangely carried by their former perswasion, that they refused to be convinced, *and went presumptuously into the Hill.* By which instance we see, what great *pretences* lead on Presumption, and how *difficultly* they are removed: which two things do no less than tempt Satan to lay out himself to the uttermost in that design.

Thirdly, the *Greatness* of the Sin when 'tis committed, is another reason of his diligence in the pursuit of it; 'tis not only from a simple Error or Mistake, but that *Error* ariseth from *intollerable Pride*; they say and do such things from the *Pride* and *Stoutness* of their Heart. He that is Presumptuous, is Self-willed, 2 *Pet.* 2. 10. Hence these Sins, which we translate Presumptuous, are in the original, called *Prides* or *Arrogancies*. Besides, they are *contradictions* to God's *Order*, *separating* those things that God hath *joyned* together, as the *Means* from the *End*, or the *End* from the *Means*, as if the *Earth should be turned out of its place* for us. And in some cases, 'tis no less than the open *affronting* of God, by abusing his own Favours against himself; for thus they deal with him, who are *opinionated* in Sin because of his *Mercy*, concluding, by an irrational Consequence, that they *ought* to be wicked because God is *Good*, or that they may *freely offend* because he doth *not punish*.

Esa. 9. 9.

Psal. 19. 13.
Deut. 17. 12.

Fourthly, The dangerous *Issues* and Consequences of this way of sinning, do not a little animate Satan to tempt to it. In some cases it was to be punished by Death, *Deut.* 17. 12. *The Man that doth presumptuously, — Even that Man shall die:* and most usually it is plagued with sad disappointments, by a severe engagement of God's displeasure against it. *The Hypocrites hope shall perish, it shall be as the giving up of the Ghost.* And generally, *He that* thus *blesseth himself in his Heart, when he heareth the Words of the Curse,* Deut. 29. 19, 20. *the Lord will not spare him, but then the Anger of*

Job 8. 13. & 11. 20.

the Lord and his jealousy shall smoak against that Man, and all the Curses that are written in this Book shall lye upon him, and the Lord shall blot out his Name from under Heaven.

Fourthly, and lastly; I shall lay before you, the *deceitful contrivance* of Satan in bringing this Sin about, by shewing the particulars of his craft against Christ herein. As,

First, He takes *advantage* from his *Resolve* to rely upon Providence, contrary to the former Temptation of turning Stones to Bread; Christ had refused that, telling him it was duty to trust him, who not only by the ordinary means of Bread could feed him, but also by any other appointment. To this Satan rejoyns, by offering an *irregular opportunity of such a trust*, in casting himself from the Pinacle of the Temple; as if he should say, *If thou wilt thus rely upon Providence, do it in this.* Wherein we may note, *that from an obediential dependance, he would draw Christ to an irregular Presumption.* He retorts Christs Argument back again upon him thus, *If God is to be relyed upon by a certain trust for Food, by the like trust he is to be relyed upon for Preservation; if the belief of supply of Bread, can consist with a neglect or refusal of ordinary means for the procurement thereof, then may the belief of Preservation in casting thy self from the Pinacle of the Temple consist also with a neglect of the ordinary Means.* Thus like a cunning *Sophister* he endeavours to conclude *Sin* from *Duty*, from a seeming parity betwixt them, though indeed the cases were vastly different. For though it be duty to depend upon Providence, when *God* (in the *pursuit* of *Service* and Duty) brings us out of the *sight* and hopes of *outward means*, yet it can be no less than *sinful* Presumption, for us to make such *Experiments* of Providences, when we *need* not, and when *ordinary* means are at hand. After the same manner doth he endeavour to put Fallacies upon us, and to cheat us into Presumptuous undertakings, by arguing from a *necessary trust*, in some cases, a *necessity of presuming* in others, upon a seeming likeness and proportion.

Secondly, It was no small piece of Satan's craft to take this advantage, while the *Impression* of Trust, in the want of outward means was *warm* upon the Heart of Christ, he hoped thereby the more easily to draw him to an excess. For he knows that a *Zealous earnestness* to avoid a Sin, and to keep to a Duty, doth *often* too much *incline* us to an extream, and he well hoped, that when Christ had declared himself so *positively* to depend upon God, he might

might have prevailed to have *ſtretched* that dependance beyond its due bounds, taking the opportunity of his ſway that way, which (as a Ship before Wind and Tide) might ſoon be overdriven. And this was the deſign of his *Haſte* in this ſecond Temptation, becauſe he would ſtrike while the *Iron was hot*, and cloſely purſue his advantage, while the ſtrength and forwardneſs of theſe reſolves were upon him.

Thirdly, He endeavours to animate him to this Preſumption by *popular Applauſe*, and to tickle him into an humour of affecting the Glory and Admiration, which by ſuch a *ſtrange* undertaking might be raiſed in the minds of the *Spectators*, and therefore did he bring him to the moſt conſpicuous place of a great and populous City, not thinking the matter ſo feaſible if he had tempted him to it in a ſolitary Deſert.

Fourthly, He propounds to him a *plauſible End*, and a ſeeming advantage, *viz.* the clear and undoubted *diſcovery* of his *Divine Nature* and near Intereſt in God; urging this as a neceſſary Duty, for his own ſatisfaction, and the manifeſtation of his Son-ſhip to others.

Fifthly, To drive out of his Mind thoſe *fears of miſcarrying* in his attempt, which otherwiſe might have been a Block in his way: he is officious in ſtrengthning his confidence, by propounding *treacherous helps* and preſervatives, ſuggeſting a ſafety to him from the *Priviledg* of the *place* where this was to be acted, an *Holy City* and *Temple*, producing more of a Divine Preſence for his ſafety than other places.

Sixthly, To make all ſure, he backs all this with a *Promiſe of Preſervation*; that nothing might be wanting to his Security.

By this Method applyed to other things and Caſes, he endeavours to bring us to Preſumption.

The conſideration of this ſhould put us upon a ſpecial *care* and watchfulneſs againſt *Preſumption*; It is more deſigned, and hath a greater prevalency, than Men are aware off. *Two* things I ſhall only at preſent propound for our Preſervation, out of *Pſal.* 19. 12, 13. *Applic.*

Firſt, He that would be kept from *Preſumptuous* Sins, muſt make Conſcience of *Secret* Sins, to ſearch for them, to mortify them, to beg pardon for them. With what Face or Hope can we ex-

pect from God help against these, when we provoke him to leave us to our selves, by indulging our selves in the other?

Secondly, He that would avoid them, must be under the *awe* and fear of being *overcome* by them: he that *slights* and contemns such visible hazards, shall not long be *innocent*. *David* here, first shews his Conscience to be concerned with *Secret Sins*, and then begs to be kept from *Presumptuous Sins*, and by such earnest begging, he next shews how much he *dreaded* such miscarriages.

Dikson in loc.

CHAP. XV.

Self-Murther another of his Designs in this Temptation. How he tempts to Self-murther directly, and upon what advantage he urgeth it. How he tempts to it indirectly, and the ways thereof. Of necessary Preservatives against this Temptation.

WE have seen and considered the *main* End of Satan in this Temptation. Let us further consider whether this was the *sole* End that he propounded to himself: we have little reason to think that he would confine himself to one, when the thing it self doth so clearly suggest another, which might possibly have followed. In most cases, the Ends of the Devil are manyfold: we may therefore easily suppose (and several have noted it) that the Devil (that great Murtherer) had herein a secret design against the Life of Christ, and that he tempted him here (indirectly) to *Self-Murther*. And indeed (supposing that Christ had attempted to fly in the Air, and had failed in the Interprise,) what else could have followed but Death and Ruine? Hence let us Note,

Dikson in loc. *Capel* Tempt. Part 2. cap. 9.

Obs. 9. *That Satan seeks the ruine of our Bodies, as well as of our Souls, and tempts Men often to Self-Murther.* That the Devil goes about seeking how he may destroy Men, by putting them upon attempts against their own Lives, is evident, not only from the Experience and Confessions of such as have suffered under Satan's *suggestions*

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to that End, (and it is a Temptation more common, than we think off, because most Men are unwilling to lay open themselves to others in this matter) but also from those many *sad Instances* of Men over whom Satan so far prevails, that they *execute* upon themselves this design, by destroying themselves. Yet by the way we may note, That such thoughts are often in the minds of Men, where Satan is not *industriously* designing their destruction; for he often casts in such thoughts, not only to *try* how Men take with them, but to *affright* and disquiet them, and 'tis usually with Men of sad and *Melancholly* tempers to *mistake* their own *fears* of such a Temptation, for Satan's *endeavours* against them, when indeed their fear and trouble *lest* they should be so tempted, makes them think they *are* tempted indeed.

Satan drives on the Design of Self-Murther, two ways.

First, directly, when in *plain terms* he urgeth Men to destroy themselves. This (because 'tis directly repugnant to the Law of Nature, which vehemently urgeth them to Self-Preservation) he cannot effect, but by the help of some *advantages*; yet some ways and methods, by experience, he hath found to be so available to such an unnatural resolve, that he frequently puts them in practice. As, first, He works upon the *Discontents* of Men, and improves the disquiet of their Minds, (upon the occasion of any loss, vexation, disappointment or disgrace,) to as great an height as he can, and when their Lives are made *bitter* to them, and they are sufficiently prepared by the *uneasiness* of their condition; then he propounds Death, as the only remedy to set them at quiet; wherein, besides his officiousness to provide them with *instruments* of cruelty and *opportunity* for their use, he follows them with *Arguments*, drawn from the sence of their present Condition; the great intendment whereof is to *aggravate* their smart, and to make their burthen seem intollerable, and then Self-ruine is but a natural Consequence. We may see enough of this in the discontents of good Men, and that they naturally work this way; *Job* speaks the general apprehensions of Men in trouble, *Job* 3.20,21. *The bitter in Soul value not Life, they long for Death, and dig for it more than for hid Treasures; they rejoyce exceedingly, and are glad when they can find the Grave.* *Jonah* in his discontent prefers Death before Life, *It is better for me to die than to live*; *Elias* doth the like, and *Job* seems impatient for it. All this is from the power and working of this Temptation, though God held their hand that it did not fully

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prevail. In *Abithophel*, the ground of discontent was more a fancied than a real disgrace; his Counsel was rejected (which was in it self no great dishonour) and this works up such a perplexing *resentment* in his Mind, that Satan prevails with him to hang himself very *deliberately*.

Secondly, He most frequently draws on Men to destroy themselves by *terrors* and desparing troubles of *Conscience*; these as they afford *greater* disquiet and distress of mind than other kind of discontentments, so doth he *more* prevail by them; for a wounded Spirit is above ordinary strength, and hard to bear: only it may may seem strange, that those who so experimentally feel how *fearful a thing it is to fall into the hands of the living God*, should entertain such a Temptation, as (to their apprehensions and knowledg) will *certainly plung* them into the very *Ocean* of everlasting *Vengeance*. This no doubt Satan finds to be no small obstruction to his design, but here he useth his skill to *open* a way for them that would *out-run* their lives on the one hand, as he labours to *pursue* them with *sence* of Wrath and Indignation on the other hand. To this purpose, he tells them, (1.) that all the Hell they are to meet with is *in their Consciences*, and that Death will *free* them from all, or at least, that Death will give a present *ease*, and that till the *Resurrection* they shall be in quiet. Those that are willing to receive these apprehensions, may easily be prevailed with to hasten their own death, seeing they have already fixed this Conclusion with themselves, that there is *no hope* nor pardon for them; that they are *Reprobates* and cut off, for their thoughts can *meditate* nothing but the *terrors* of such Conclusions. (2.) He sometimes endeavours to perswade them, that by executing this revenge upon themselves, they may make some kind of *satisfaction* and amends for the sins they have commited: which though most false, yet 'tis a wonder how far such ungrounded Surmises may possess the Minds of the Desperate. That *Judas* might have some such thought when he destroyed himself, is conjectured by some: but that must be but a conjecture, seeing none can pretend to know his thoughts; but we may speak with greater freedom of those, who have declared the working of such apprehensions upon their Minds. (3.) A more plausible pretext he useth when he endeavours to perswade them, that they may *kill* themselves, and yet *go to Heaven* for all that; to this purpose the subtil Adversary is not backward to tell them, what have been the *Charitable Expressions* of

Capel *Tempt.* Part 9. cap. 9. *citing* Aug. *for it.*

of ſome Men, who have ſuppoſed a poſſibility of Repentance, *inter pontem & fontem*, as we ſay, betwixt the Stroke or Halter, and the Death. *Capel* is ſo apprehenſive of the miſcheivous improvement of this Charity, for an encouragement to Self-Murther, that he with great earneſtneſs *cautions* all Miniſters againſt ſuch *liberal* Expreſſions. I have known ſome, and heard of others that have been ſo poſſeſſed with this Imagination, of being ſaved, notwithſtanding that having purpoſed to deſtroy themſelves, (though God prevented them that they did it not) they have firſt by *Prayer* recommended themſelves to God, and ſo prepared themſelves to die. (4.) Sometime though ſuch afflicted ones, have no ſuch perſwaſion, but that from *Death* they go immediately to *Hell*: yet are they puſhed forward, by a certain fearful *curioſity* of knowing the *worſt*. At that rate did *Spira* expreſs himſelf, when he deſired to be freed of his Life that he might know the utmoſt of thoſe torments which he feared; as if the affrightments of his fearful expectations, were worſe than the real feeling of them. (5.) But moſt of all doth he prevail againſt that objection of *greater miſery* after Death, by running Men up to a *deſperate deſtraction* in their terrors; their preſent anguiſh is made inſupportable, ſo that they *haſten* out of Life, *without care* or conſideration of what ſhall follow.

Capel *Tempt.* ibid.

Thirdly, He tempts Men directly to deſtroy themſelves from a Principle of *Heroick boldneſs*, and ſeeming fortitude of Mind: a thing very common among the *Romans*; who impatient of injuries, and from pride of Heart, not willing to ſubject themſelves to affronts, chuſed rather to tear their own Bowels, than to live to ſee themſelves abuſed. *Lucretia* being forced by *Tarquinius*, and not willing to outlive her diſgrace, ſtabb'd her ſelf. *Cato* not being able to endure the Victory of *Cæſar*, puts an end to his days. Innumerable inſtances of this kind Hiſtories do every where afford. Theſe though they conſulted their own paſſions, and knew of nothing that prompted them, but their own *Generoſity* or Magnanimity, yet were they not without a Tempter to ſuch cruel actions. Satan (undoubtedly) pleaſed himſelf by exerciſing his cruelty upon them ſo eaſily, by the help of ſuch an *humour*, which paſſed (among theſe blind Heathens) for the higheſt proof of *Vertue* and Fortitude. To this height it came, inſomuch that we find *Seneca* highly applauding *Cato*, for procuring his liberty by his own death; and ſetting forth that Fact as the moſt delightful Spectacle

Sen. de Providen. c. 2. Liquet mihi cum magno ſpectaſſe gaudio Deos--dum gladium ſacro pectore infigit. Non fuit diis immortalibus ſatis ſpectare *Catonem* Semel ——

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Aug. de civit Dei, P. 1. c. 22. Major animus merito dicendus est, qui vitam ærumnosam magis potest ferre quam fugere. Et humanum judicium — præ Conscientiæ luce ac puritate contemnere.

to the Gods. Though indeed (as *Augustine* notes) it is not *Fortitude*, but *weakness*, and a clear evidence of *impatience*, which cannot bear other Mens Insolencies, or their own hardships. And if we examine the matter to the bottom, though there be audacity in it, to undertake their own death, yet is this led on by no better Principles, than Pride, Impatience and Despair: which may the better be discovered, if we consider such kind of attempts, as they arise from more Ignoble and base occasions. *Paterculus* tells us of a *Tuscan* Southsayer who being carried to Prison with his Friend *Fulvius Flaccus*, and despairing of pardon, desperately runs his head against the Prison Door and dashed out his Brains; and yet this Man was moved to attempt his destruction, upon the same general Principles by which *Cato* destroyed himself.

As in the Kingdoms of Biznagar. Purchas Pilgr. lib. 5. c. 11. *and in the* Philippian *Islands*. ibid. c. 16.

Perire membratim & toties per stillicidia amittere animam. *Sen. Epist* 101.

Q. Curtius.

Fourthly, 'Tis also sufficiently known that Satan by the force of *Custome* in several Countries, doth as it were *necessitate* Men to cut off their own Lives; in some barbarous Places, at the *death* of the Husband, the Wife in a brutal Affection of the praise of *Love* and Loyalty, casts her self to be devoured by the same *Flame*, in which the dead Body of her Husband is consumed. And there are found in other places customs of self-destruction for the avoiding the tedious inconveniencies of *old age*, where 'tis usual for old Persons, with Joy to prepare their own *Funeral Pile*, and to make a quick dispatch of their Lives, and rather to die at once, than by peece-meal, as *Seneca* expresseth it. *Calanus* an *Indian* Philosopher, being Dysenterical, obtained leave of *Alexander* to burn himself for more quick dispatch.

Cicero. 1. *Tus. quest.*

Nihil urgebat aut calamitatis aut criminis — sed ad capessendam mortem — Sola affuit animi magnitudo. de Civ. Dei. *l.* 1. *c.* 22.

Fifthly, There is yet another way by which Men are tempted sometime (though rarely) to hasten themselves out of the World, and that is by a pretence of an *earnest* and impatient desire of *Happiness* to come. That *longings* for such enjoyments, do become the best of *Saints*, and is indeed their *Excellency*, cannot be denyed; but to make such a *preposterous* haste, must be a *cheat* of Satan. That there is a possibility of this, may appear in the Story of *Cleombrotus* (mentioned also by *Augustine*) who reading *Plato's Phædo* of the Immortality of the Soul; that he might hasten thither, threw himself Head-long from a Wall, and dyed. Now though it be hard to find such an Instance among Christians, yet we have reason to believe, that where Satan perceives such a Temptation may take place, he will not be wanting in the prosecution. And if me may conjecture *Augustines* thoughts, by that *question* which he

he propounds, *viz.* *Whether it be lawful for a Man to kill himself for the avoiding of Sin.* (which he solidly confutes;) We may conclude, that such thoughts, were the *usual Temptations* of good Men in his time, and the rather because in the close of that Chapter, he applyes that discourse particularly to the Servants of Christ, that they should not think their Lives a *Burthen.*

De Civit Dei. *l.* 1. *c.* 27.

Non itaque vobis ô Fideles, Christi, sit tedio vita vestra.

Secondly, Satan promotes the design of Self-Murther, not only *Directly*, as we have heard, but also by some *Indirect* ways he undermines the Life of Man: That is, when he doth not formally say to them destroy your selves, but tempts them to such *things*, as he knows will *let in Death* upon them. This way of subtil Malice I shall explain under these heads.

First, Upon highest pretexts of *Zeal* for God's Glory, he sometimes lays a Snare for our Lives; I cannot believe but Satan had a Hand in that forwardness of *Ancient Christians*, who by an *open* Profession of their Faith before persecuting *Judicatures*, did as it were *Court* a Martyrdom; And I have the same perswasion of the *painful earnestness* of many Holy Preachers, who lavish out their Strength in a *Prodigality* of Pains for the Good of Souls, which (like a *Theif* in the *Candle*) wasts them immediately; whereas a *better husbanded* Strength might be truely more advantagious, as continuing the Light the longer: and yet so sincere are their ends, so pleasant is their work, that they seldom observe, as they ought, that Satan (when he can do no better) is glad of the opportunity to destroy them with their *own Weapon*; and therefore in this case, they may expect he will do all he can to *heighten* and forward their *Zeal*, not only by adding all the *Fewel* he can to their inward *propensity* of laboriousness, but also by *outward* encouragement, of the declared *Acceptations*, and *Expectations*, of their Hearers.

Vid. *Boyles reflections.* Sec. 2. Med. 10.

Secondly, Upon baser pretences of the full enjoyment of *sensual Pleasures*, and carnal Delights, he doth unawares *push* Men forward to *Death* and Dangers. Thus the Voluptuous, the Glutton, the Drunkard, *dig* their own *Graves*, and invite Death to cut them off, before they have lived out half their time. While Satan tempts Men to such excesses of Riot, he labours not only the *destruction* of the *Soul*, but also of the *Body*; not only that they be miserable, but that they may be so with all *Expedition.*

Thirdly, Besides all these, he hath other subtile ways of contriving the death of Men, by putting them upon ways and *actions*

that are attended with *hazard*. Thus he sought the death of *Christ* not *directly*, but *indirectly*, by urging him to an *action* which he thought would unavoidably bring him to *Death*; for a Fall from so great a Præcipice, would easily have bereaved any Man of Life. And sometimes when Men are besotted with *Enthusiastical* Delusions, he can more easily beguile them with such Stratagems: That Instance of *Stuker* is famous, who cut off his Brothers Head, upon a foolish perswasion, that God would magnify his great Power in giving him Life again. If Satan can befool such bewitched Slaves into such absurd and unreasonable apprehensions in regard of others, what hinders but that he may so far impose upon them, that they may be willing to practise upon themselves. I remember something to this purpose, of one whom the Devil had well-nigh prevailed with, to make a *hole in his Breast*, (which of necessity must have let out his Life;) upon a pretended Promise of *giving him Eternal Life*, and was accordingly *forced* to take up a *Knife*, and to carry it to his Throat. In *Anno* 1647. in *York-shire*, a Company of People were seduced to sacrifice certain Creatures to God, among the rest they *Sacrificed their aged Mother*, perswading her she should rise the *third* day, and for this they were Executed at *York*.

See the Narrative of Jo. Gilpin, *called the* Quakers shaken.

Applic.

This may awaken all to be aware of this Temptation; some are sadly concerned in it, many are the complaints which some of us have met withal about it in private, and the apprehensions of such hazards are sadly disquieting. Through such fears thousands of God's dear Children have *passed*, and many, too many, have been *overcome* by this Weapon; those of us that have not yet known Temptations of this nature, do not know how soon we may be assaulted in this kind; 'tis necessary for all to stand upon their Guard, and for that end, it behoves us to have at hand these defences against it.

First, 'Tis useful to consider, that this is one of Satan's *great Plots*; and when we meet with it *cloathed* with never so many *pretexts*, *enforced* with never so many seeming necessities, yet must we look upon it as the *Counsel* of an *Enemy*, who certainly intends us no kindness, let him pretend what he will; and therefore may we be sure, it will be our sad inconvenience and disadvantage.

Secondly, It must be fixed in our minds, that the thing in it self is an *high Iniquity*, a most grievous Provocation; no Instance of Self-Murther (properly such) can be met withal in Scripture,

as practised by any Holy Person: the Command is directly against it, *Thou shalt not kill.* If we may not *murther another* (as *Austin* argues) we may not *murther our selves: for he that kills himself kills no other then a Man*; nay we may much less lay hand upon our own Life. 'Tis a greater violation of the *Law* of Nature and of *Love.* Every Man is nearest to himself; and his love to himself, is the *Pattern* of his love to another. Self-Murther must then be a Sin of *higher aggravations* by far, than the Murther of another Person. And the wiser *Heathens* were far from countenancing any such cruelty; If *Plato* had thought it best for an *immediate enjoyment* of Immortality, (which is the highest pretence of Self-Murther imaginable) to make an end of Life violently, he would certainly have *practised* it himself, or *recommended* it to others, but he is so far from this, that he speaks against it as a *great wickedness.*

De Civit. Dei. *l.* 1. *c.* 20. Non occides, non alterum ergo nec te, neque enim qui se occidit, aliud quam hominem occidit.

Aug. de Civit Dei. *l.* 1. *c.* 22.

Et *Coment* Lod. Viv. ibid.

Thirdly, 'Tis necessary that Men keep in mind, the *Danger* that *follows* such an act. Death brings God's unalterable *Mittimus*, and *seals* up the Condition of every Man, so that in the same posture he comes to Judgment, it puts an end to all Hopes and endeavours. Suppose then such tempted Creatures to have Fears and *Terrors* as *great* as you can imagine them to be, yet there is a *possibility* that they may be *deceived* in them, that their case is not so bad as they fear, or (if it be bad enough at present) that it may be *better* afterwards, (for many that have in their anguish resolved against themselves, have been prevented of the Execution of their resolves, and have *lived* to see the *Lord and his Salvation*;) And who is able to determine that secret, *that their name is not in the Book of Life?* Who can say, he is certainly excluded out of God's Decree? What madness is it then to rush into *certain* ruine, when our Fears that distress us may be but *mistakes*. It is not so *certain* that Men *shall* be damned, because of what they *feel* or fear at present, as it *may* be if they *destroy* themselves.

Fourthly, To prevent occasions to this Temptation, it must be our care not to give *way to discontents* for outward things, nor to *distressing* fears, (such as are desparing and hopeless) for our Spiritual Estate: or if we have a burthen either way upon our Mind, we must avoid as much as may be, impatient *fretfulness*, *lest Satan get advantage of us. Discontented Moods*, and *casting away Hope*, are sad *occasions* for this Temptation. If we find our selves thus burthened, we must look to it *betimes*, and not suffer

it to go too far. And if this Temptation *come*, we must take heed we keep not the Devils *Counsel*, but *discover* the matter to some that are wise and faithful, able to advise and pray for us; remembring still that if *only outward* things trouble us, we have a *better* way of ease and Remedy, by *submitting* to a chastising Providence; if *Spiritual* Troubles move this way, we should not run *from him*, but rather resolve to *perish at his Foot*, as humble Suppliants for Mercy and Pardon.

Fifthly, The Temptation must also be opposed with *Fasting and Prayer*; if this be sincerely practised, it will go away at last.

Sixthly, Something may also be said for caution against *unnecessary thrusting* our selves (while under such Temptations) into places of *Danger*, or into a converse with *Instruments* of Death; this may be too great a daring of the Temptation, and in the consequence a mischief. Yet on the other hand, we must not be so *cowardly*, as to be affraid of such *Places* and *Things*, unto which our *Callings* and lawful employments do *engage* us; not to dare to go over a *Bridg*, or to walk by a *River*, or a *Pit*, if it be our *necessary way*, is but to give an advantage to Satan to keep us under continual *affrightments*, and therefore I subscribe to *Capels* advice, *We must abide by it, and fight it out by Faith; we must not fly the way, the place, the imployment, but go on and look to God, and at last we shall make Satan fly.*

Tempt. Part 2. cap. 9.

Object. But if some object to this, That their weakness is great, and their fears are strong, and Satan never idle, and that therefore they have *little* ground to expect an *escape*.

Answ. I shall desire they would consider seriously, the *Instance* of Christ in this particular, when he was upon the *Pinacle* of the Temple, a small *push* might have overthrown him, and yet it was not in Satans power to do it *himself*, though he *tempted* Christ to cast himself down: which may sufficiently satisfy us, that there is a sure *hedg* of Providence about us, and that Satan cannot do us the least hurt by *pushing* us into a Pit or River, or any such danger.

CHAP.

CHAP. XVI.

Of Pride, Satan's chief Engine to bring on Presumption. What Pride is, and how it prepares Men for sinning presumptuously. Considerations against Pride. The Remedies for its Cure. Pride kindled by a confidence of Priviledges, and Popular Applause.

THe *aims* of Satan in this Temptation being thus explained, I must now offer to your consideration the *Means* by which he sought to bring his End about, which we have noted already, was *Pride:* this he endeavoured to raise up in him two ways.

First, By urging to him the *Priviledges* of his Condition, as taking himself to be the *Son of God.*

Secondly, By offering him the occasion of *Popular Applause,* to which purpose he brought him into the *Holy-City,* where he might be sure of many *Spectators.* I shall hence note,

That Pride is Satan's proper Engine to bring Men on to Presumption. Obs. 10.

If we should trace the *History* of presumptuous Sins, we shall ever find it to have been so. *Adam*'s first Sin, was an high Presumption against God's express Command, but Pride was the Stair by which he knew they must ascend to it; and therefore he used this Argument, to corrupt the Hearts of our first Parents, *Ye shall be as God's.* The Presumption of *Uzziah* in burning Incense upon the Altar, was from his Pride. 2 *Chron.* 26. 16. *His Heart was lifted up, because he was become strong. David's* Presumption in numbring the People was from hence; thus might we run through many Instances. But *Satan's* own case may be instead of all, his first Sin (though we have but conjecture what it was particularly) is concluded by all to have been highly *Presumptuous,* and the Scripture expresly asserts that it was his *Pride* that brought him to it. 1 *Tim.* 3.6. He that is lifted up with Pride, *falls into*

the Condemnation of the Devil. And in the general we are told by the Prophet, *Hab.* 2.4. *That the Soul that is lifted up, cannot* be so *upright* as patiently to wait upon God in a way of *believing*, but it will be presuming to evade a trouble by *indirect* contrivances.

To explain the Observation, I shall do no more but shew what Pride is, and how fit it is to beget Presumption.

Pride is a self-idolizing, an over-valuation or admiration of our selves, upon a real or supposed excellency, inward or outward, appertaining to us. 'Tis in Scripture frequently expressed by the *lifting* up or *exaltation* of the *Soul.* And this is done, upon the consideration of any kind of thing, which we apprehend makes us *excel* others; so that *inward gifts* of Mind, as Knowledg, Humility, Courage, &c. or *outward gifts* of the Body, as Beauty, Strength, Activity, &c. or *additional Advantages* of Riches, Honour, Authority, &c. or any thing *well done* by us, &c. may all be abused to beget and nourish Pride, and to fill us with high and lofty thoughts concerning our selves: and being thus *blown* up, we are *fitted* for any presumptuous undertaking. For.

First, The Mind thus corrupted, begets to its self apprehensions of a *self-sufficiency:* and therefore, as it is not apt to remember from what *Fountain* all those Excellencies come, and to what *Ends* they are to serve; so it brings them to a *contempt* of others, and to a *confidence* of themselves. Thus are Men by degrees so intoxicated by their own humour, that they mount up to irrational and absurd conceits, fancying that they are more than they are, and that they can do far more than is possible for them to accomplish, till at last they become apparently foolish in the pursuit of their imaginations. I need not instance in the follies of *Alexander*, who being elated in Mind, would be *Jupiter's* Son, and go like *Hercules* in a Lyons Skin; or in the mad Frenzies of *Caius*, who as he would need fancy himself a *God*, so would he *change* his *Godship* when he pleased; to day he would wear a *Lyons skin* and *Club*, and then he must be *Hercules*; to morrow in another Garb he conceits himself *Apollo*; a *Caduceus* made him *Mercury*, a *Sword* and *Helmet* made him *Mars*, &c. Or in *Xerxes*, who would *whip* the Seas, and fetter *Neptune.* The Scripture affords enough of this nature, as the Boast of *Nebuchadnezzar*; *Is not this great* Babel *that I have built?* In the Insolency of *Nineveh*, *Zeph.* 2.15. *I am, and there is none besides me.* The Blasphemy of *Tyre*, *Ezek.* 28. 2. who set her Heart, *as the Heart of God, saying, I am a God, I sit in the*

Seat

Seat of God. The arrogancy of *Sennacherib*, *Esa.* 36. 19, 20. *Where are the Gods of* Hamath —— *that the Lord should deliver* Jerusalem *out of my hand?* Though *all* Pride, in all Men *ariseth not* to so great an height of Madness, yet 'tis the *nature* of it, and none have any of it, without this humour of *conceiting themselves above themselves*, which strangely prepares them for any Presumption.

Secondly, He that is Proud, as he looks upon himself in a *flattering* Glass, and measures himself by the *length of his Shadow*; so doth he *contemn* and undervalue things, that lye before his attempts as easy and small, hence doth he put himself upon things that are far beyond him. *David* notes the working of a proud Heart, *Psal.* 131. 1. in this particular, *Neither do I exercise my self in great matters, or in things too high for me*; Shewing that 'tis the guize of Pride, to *out-bid* it self in its attempts.

Thirdly, It is not only forward to attempt, but also *desperate to execute*, without consideration of hazard. Difficulty and Danger when they stand in the way, should usually deter Men from their enterprize; but Pride *hardens* the Heart, and in a blind rage engageth it to *contemn* all inconveniencies; if Sin and the Breach of Gods Law, be set before a Person, whose Pride engageth him to an unlawful undertaking, he over-looks it as a thing of naught; *Through the Pride of his countenance he will not seek after God, God is not in all his Thoughts*, Psal. 10. 4.

Fourthly, Pride ariseth up to a *scornful competition* with any thing that opposeth it; and the more 'tis opposed, the more it rageth, for the contest is for having *its Will*. This was the Voice of Pride in *Pharaoh*, *Who is the Lord, that I should serve him?* Hence Men are said to *despise the Commandments of God*, when in the strength of their Pride they are carried on to an open contest for their *own ways* and desires, against peremptory *Commands* and Threatnings.

Fifthly, All this is done by a *pleasing allurement*; 'tis a *Witchcraft* that strongly holds Men, and they think they are sufficiently rewarded if they be but gratified; though other things go to *wrack*, yet they apprehend, if Credit and Honour be *kept up* 'tis enough. *Saul* (when *Samuel* had declared that God would forsake him, yet) sought to please himself, by keeping up his Esteem and Authority, *Honour me*, saith he, *before the People*.

Amabilis insania mentis gratissimus Error.

If all these particulars be weighed, what presumptuous act can be propounded by Satan which Pride may not lead to? He that swells himself to a conceit of *absoluteness*, that will needs be *attempting* things *too high*, that *contemneth* all hazards, and is made more *forward* by opposition, and yet *pleaseth* himself in all, as in a *Golden Dream*, he is as much *prepared* for any *figure* or shape that Satan is ready to *impress* upon him, as *melted* Metals for their *Mould* or Stamp.

Applic. Hence must we be warned against *Pride*, as we would avoid *Presumption*; if we admit this, we cannot well escape the other. And we are the more concerned to resist Pride,

First, Because 'tis a *Natural* Sin; it was the *first* Sin, and our *Natures* are so deeply *tainted* with it, that it is a Sin that *first* shews it self in our *Infancy*: for Children will express a Pride in their Cloaths very early; and 'tis a *general* infection, from which none are exempted in some degree or other. The Apostles Phrase 1 *Joh.* 2. 16. shews that our whole life, and all the concerns thereof, is but the *Sphere* in which Pride acts and therefore whereas he restrains other lusts; to some particular *ends*, or peculiar *Instruments*, he calls this iniquity the *Pride of Life*, implying how impossible it is to confine it in a narrow compass.

Secondly, It is a *subtile* Sin, and *often lyes* where 'tis *least suspected*. Every man sees it, as 'tis exprest in *haughty looks*, in *boasting Speeches*, in *gorgeous Apparel*, in *insolent behaviour*; but often Men are *insensibly* possessed with this Sin and know not of it: under an *affected contempt* of Honours and fine Clothes, they *secretly* hug themselves in their private conceits, and raise up in their own thoughts *Imaginary Trophies* of Honour and Victory, for *despising* what others so much dote upon. It was observed of *Diogenes* that he did *intus gloriari*, inwardly boast, and with *greater Pride* contemned Honour, Riches, Plenty, *&c.* than they were troubled with, that enjoyed them. Some *decry Pride* in others, vehemently declare against it as a Sin, *recommend Humility* as an Ornament of great price in the sight of God, and yet are *proud* that they are *above* others in a *fancied Humility*; and in the *management* of themselves in their *Reproofs* and Exhortations, express such sad *Symptomes* of an *insulting* Humour, that the latent Pride of their Heart doth appear by it. 'Tis possible for Men to give *Thanks* to the *Almighty* for *all* they have, and yet to be *Proud* of what is in them: the Pharisee was Proud, (for so Christ calls him) *that he was not*

as other Men, and yet he could *thank* God, as aſcribing all to him; nay he that is *truly ſenſible* of the *working* of this Pride in himſelf, and *dares* not approve it, yet he ſhall find in his Heart ſuch a *delight* when he is *ſtroaked* or praiſed, and when ſome *Actions* (praiſe-worthy) are *not taken notice of*, the beſt ſhall find that (without great watchfulneſs) they ſhall not be *able to hold* from giving ſome *hints* to others as a *Memorial* to them, of obſerving their excellency, or from ſome *Inſinuations* of their own Commendation.

Thirdly, Pride is a Sin no leſs *dangerous* then ſubtil; there are no attempts ſo ſtrange, unreaſonable, monſtrous or abſurd, but it may prompt to them. It was a ſtrange arrogancy in *Herod* to deify himſelf in his own thoughts, and yet the acclamations of the People ſwell'd him into ſuch a *blaſphemous Imagination*, that God thought fit to chaſtiſe him, and inſtruct others by ſo dreadful a Judgment, as clearly baffled his Inſolency, and made him and his Flatterers confeſs, he was but a *poor frail Man*. Ordinarily Pride is attended with a *Judgment*, 'tis the very *Prognoſtick* of ruine; *Pride goeth before deſtruction, and an haughty Spirit before a Fall. Prov.* 16. 18. But theſe Judgments have ſomething in them *peculiar* (which other Judgments for other Sins do not always expreſs) to a manifeſtation of a *ſpecial abhorrency* in God againſt Pride; as (1.) he commonly ſmites the *thing for which* they are Proud. *Staupitius* boaſted of his Memory, and God ſmote it: *Hezekiah* boaſted of his Treaſure, and for that God deſigned them for captivity: *David* Glorifyed in the Multitude of his People, but God leſſened them by Peſtilence. *Nebuchadnezzar* is Proud of his *Babel*, and God drave him from the enjoyment of it. Men are Proud of *Children* or *Relations*, and God oft *removes* them, or makes them a *Shame* and Sorrow. (2.) He doth not only this, but alſo orders the Judgment ſo that it ſhall bring a *ſhame* and contempt upon Men in *that thing* wherein they *prided* themſelves; he will not only *puniſh*, but alſo *ſtain* their Pride: the haughty Daughters of *Sion* were not only plagued, by *removing* their Ornaments, Bracelets, and the reſt of their Bravery, but over and above he *ſmites with a Scab, the crown of their Head, and diſcovers their ſecret parts, and brings a Stink and Baldneſs upon them inſtead of a Sweet ſmell, and well-ſet Hair, and burning inſtead of Beauty.* Eſa. 3. 17, 24.

So ſad a Diſtemper ſtands in need of a ſpecial Care: and for that end we ſhould,

First, In all things we have or do not so much consider what is *excellent*, or wherein we excel, as what we *have not*, and wherein we *come short*. We should be strange to our selves, and design that the *right Hand should not know what the left Hand doth*; which must be by having our Eye upon the *Imperfections* that attend us at the best.

Secondly, It must be our care to be *suspitious* of the *working* of Pride in us, and also by an industrious Watchfulness to give a *stop* or *check* to thoughts of this nature when they *arise*.

Thirdly, The Conquest of this cannot be expected without a *serious* and *constant Labour* herein. An humble Soul is compared by *David* to a *Weaned Child*, *Psal.* 131. 2. But a Child is not weaned easily, *Worm-wood* must be laid on the Breast, and *time* allowed, before the Child will forget it. He only that is content to exercise a *Discipline* upon himself, and by frequent practices to *habituate* himself to *low* and *careful* Thoughts, is likely to overcome it.

Pride (we have seen) was Satan's great Engine to bring on Presumption, the *means* by which he endeavoureth to beget Pride (as was before noted:) were,

First, The consideration of *Priviledges*, as being *the Son of God*. For this expression, [*If thou art the Son of God*] is now urged in a Sence *different* from that which it had in the *first* Temptation; there he propounded it as *unlikely* that he should be the *Son of God*, and yet be under such a *disregard* of Providence. In this sense it notably suited his *design* of drawing him to a *distrust* of God's *Care*, and consequently of his Sonship. Here he is upon a *contrary* Temptation, and therefore propounds this, as a thing of which Christ was *assured*, and from that Assurance he thus disputes, *Thou believest thou art the Son of God, and dost well depend on his care; therefore needest thou not to distrust thy preservation, if thou castest thy self down.*

Secondly, To help his confidence forward to the undertaking, he suggests what *Credit* and Honour it would be to him, in the Sight of all the People to be so miraculously kept from hurt. Hence note,

Obs. 11. *That Satan doth usually kindle and nourish Pride, by a perverse confidence of our Priviledges.*

It is very hard for Christians to carry their Assurance *even*: not but that Grace in its *proper working* begets Humility, and a watchful

ful care against Sin and Folly, but such is our *Infirmity* that we are easily drawn to be *Proud of our Mercies*, and to perswade our selves, that we may make *bold* with God because we are his *Children*. Hence was that Paradox of Mr. *Fox*, *That his Sins did him most good, and his Graces most hurt*; he means, Sins occasioned his Humility, whereas his Graces were apt (through his weakness) to make him Proud. And *to hide this Pride from Man*, God is forced to keep them sometime from the *sight* of their Assurance, or to *discipline* them by other *Temptations*, (as he did with *Paul*) lest they should be *exalted above measure*.

Note further, *That popular applause Satan finds (and useth accordingly) to be a great Instigator to Pride.* Obs. 12.

The great thing that moved the *Pharisees* in their often Fastings, and large Charity, was that they might have *praise of Men*, and therefore took they care to be *seen of Men*. The Heathens noted this to be the great feeder of that humour which animated them, as a *Drum* or *Trumpet* animates Souldiers to *adventrous* acts. And some good Men have found no small difficulty to carry steedily, when they have been *hoisted* up by the Breath of Mens praise; which hath also occasioned those serious cautions against the danger Flattery, and high Commendations, *A flattering Mouth worketh Ruine*, Pro. 26. 28.

Populo monstrari, & dicier hic est.

Quis vero tam bene modulo suo metire se novit, ut eum assiduæ & immodicæ laudationes non moveant. *H. Steph.*

CHAP. XVII.

Of Satan's subtilty in urging that of Psal. 91. 11, 12. *to Christ. Of his imitating the Spirit of God in various ways of Teaching. Of his pretending Scripture to further Temptation. The Reasons of such Pretendings, and the ends to which he doth abuse it. Of Satan's unfaithfulness in managing of Scriptures. Cautions against that Deceit. The ways by which it may be discovered.*

THe ways of Satan (hitherto insisted on) to engage Christ in this act of Presumption, were *secret* insinuations, and *underhand* contrivances: but that which he openly and expresly urged to this purpose, was an *Argument* drawn from the *promise* of God, (though sadly abused and misrepresented) *He shall give his Angels charge concerning thee*, &c. This we are next to consider, in which (as cited by him) we may easily see, (1.) That Satan affected an *Imitation* of Christ, in the way of his resistance; Christ had urged Scripture before, and now Satan endeavours to manage the same weapon against him. (2.) 'Tis observable that *Scripture* is the *Weapon* that Satan doth desire to weild against him; in his other ways of dealing he was *shy*, and did but *lay them* in Christ's *way*, offering only the occasion, and leaving him to take them up; but in this he is more *confident*, and industriously pleads it, as a thing which he could better stand to and more confidently *avouch*. (3.) The *care* of his subtilty herein, lay in the *misrepresentation* and abuse of it, as may be seen in these particulars: (1.) In that he urged this *promise* to promote a *sinful* thing, contrary to the general end of all Scripture, which was therefore written *that we sin not*. (2.) But more especially in his *clipping* and mutilating of it; he industriously *leaves out* that part of it, which doth *limit* and *confine* the promise of protection to *lawful* undertakings, (such as this was not) and *renders* it as a *general promise* of absolute safety,

ſafety, be *the action what it will.* It is a Citation from *Pſal.* 91. 11. 12. which there runs thus, *He ſhall give his Angels charge over thee,to keep thee in all thy wayes*; theſe laſt words, [*in all thy ways,*] which doth *direct* to a true underſtanding of Gods *intention* in that promiſe, he deceitfully *leaves out*, as if they were needleſs and unneceſſary parts of the promiſe, when indeed they were on purpoſe put there by the Spirit of God, to give a *deſcription* of thoſe *Perſons* and *Actions*, unto whom in ſuch caſes the *accompliſhment* of the promiſe might be *expected:* (for albeit the word in the original which is tranſlated [*ways,*] doth ſignify any kind of way or action in the *general*, yet in *this place* it doth not; for then God were engaged to an *abſolute* protection of Men, not only when they *unneceſſarily* thruſt themſelves into dangers, but in the moſt abominably *ſinful* actions whatſoever; which would have been a direct *contradiction* to thoſe many Scriptures wherein God threatens to *withdraw his Hand, and leave Sinners to the danger of their Iniquities:* But 'tis evident that the Senſe of it is no more than this, *God is with you, while you are with him.* We have a *Paraphraſe* of this Text to this purpoſe, in *Prov.* 3. 23. *Then ſhalt thou walk in thy way ſafely, and thy Foot ſhall not ſtumble*: where the condition of this ſafety (pointed to in the word [*then,*] which leads the promiſe) is expreſly mentioned in the foregoing verſes, *My Son, let them* (that is, the precepts of Wiſdom) *not depart from thine Eyes* —— *Then* (not upon other terms) *ſhalt thou walk in thy way ſafely.* The *ways* then in this promiſe, (cited by Satan) are the *ways of duty*, or the ways of our *lawful Callings.* The fallacy of Satan in this dealing with Scripture is obvious, and Chriſt might have given this anſwer, (as *Bernard* hath it) that God promiſeth to keep him in *his ways*, but not in *ſelf-created* dangers, for that was not his *way* but his *ruine*; or,if *a way*, it was *Satan's* way, but not *his.* (3.) To theſe two ſome add another abuſe, in a ſubtile concealment of the following verſe, in the 91. *Pſal. Thou ſhalt tread upon the Lyon and Adder.* This concerned Satan, whoſe *cruelty* and poyſonous *deceits*, were fitly repreſented by the *Lyon* and the *Adder*, and there the *Promiſe* is alſo explained to have a *reſpect* to Satans *Temptations*; that is, God would ſo manage his protection, that his Children ſhould not be led into a ſnare.

דרכים

In Pſal. 14. In viis, nunquid in præcipitiis, non eſt via hæc ſed ruina, & ſi via, tua eſt non illius. *Bernard.* ibid.

Hence Obſerve, *That Satan ſometimes imitates the Spirit of God by an officious pretence of teaching the mind of God to Men.* Obſ. 13.

This

This our Adversary doth not always appear in one shape: sometime he acts as a *Lyon* or *Dragon* in ways of *Cruelty* and fierceness; sometimes as a filthy *Swine*, in Temptations to bestial *uncleanness*, and sensual Lusts: sometime he puts on the Garb of *Holiness*, and makes as if he were not a Spiritual *Adversary*, but a Spiritual *Friend* and Counsellour; that this is frequent with him, the Apostle tells us 2 *Cor.* 11. *Satan himself is transformed into an Angel of Light.* Angels of Light are those Blessed Spirits, sent forth to minister for the good of the Elect, whose Ministry God useth not only for our Preservation from *bodily hurts*, but also for prevention of *Sin*, and furtherance of *Duty*. Satan, (as wicked as he is) doth counterfeit that Imployment, and takes upon him to give advice for our Good, pretending to teach us in the Truth, or to direct and further us in our endeavours.

Anthores sevs-tasccælestæ immundæque testantur, perhibentur tamen in aditis suis secretisque dare quædam bona præcepta de moribus, quibusdam velut electis sacratis suis, quod si ita est, hoc ipso callidior aduertenda est & convincenda malitia spirituum noxiorum. *Aug.* Civit Dei. *l.* 2. *c.*26.

That he designs an *Imitation* of God and his Spirit, may be discovered, by expressing a great many particulars of Gods ways and appointments, wherein Satan (as God's Ape) partly out of *Mockery* and Scorn, partly upon *other grounds* of advantage to his intendments, doth counterfeit the *currant Coin* of the Lords *establishments* by a very close imitation. But I shall here *confine* my self to the point of Teaching and Instruction, wherein how he proceeds, we shall the better understand by considering how many ways God hath of old, and now still doth use, in declaring his mind to his People; the Sum of all we have, *Heb.* 1. 12. Heretofore he signified his mind in *divers manners by the Prophets*, and *in these last days by his Son*, in all which we shall trace the steps of Satan.

First, God revealed himself sometime by *Voice*, as to *Abraham*, *Moses* and others: the Devil hath dared to imitate this. There want not instances of it in the Temptation, which is now under explanation, he did so; and his confessing Christ, *I know thee who thou art*, &c. doth shew that he is ready enough to do it at any time for advantage. *Sprengar* tells us a Story of the Devils *Preaching* to a Congregation in the Habit and Likeness of a Priest, wherein he *reproved* Sin, and urged Truth, and seemed no way *culpable* for false Doctrine, but I suspect this for a *fabulous tale*: however it is undenyable that he sometime hath appeared to Men with *Godly Exhortations in his Mouth, of living justly, and doing no Man wrong*, &c. Except we resolve to discredit all History, and the Narrations of Persons (and some such are known to some in

Mal. Malefic. Part 2. Q. 1. c. 9.

this

this Auditory) who solemnly affirm, they have met with such dealing from him.

Secondly, God hath sometime revealed himself to Men in *Extasies* and *Trances*: such as was that of *Paul*, *Acts* 22. 17. *I was in an Extasy* or *Trance*. This also hath the Devil imitated. *Mahomet* made this advantage of his Disease, (the *Epilepsy*, or Falling-Sickness) pretending that at such times, he was in an *Extasy*, and had converse with the *Angel Gabriel*. But what he only in *knavery* pretended, others have *really* felt: the Stories of *Familists*, and deluded *Quakers* are full of such things; they frequently have fallen down, and have lain as in a Swoon, and when they have awaked, told wonderful Stories of what they have heard and seen.

γενέσθαι με ἐν ἐκστάσει.

Thirdly, *Visions* and Dreams were usual things in the Old Testament, and famous ways of Divine Revelation: but Satan was not behind in this matter, his Instruments had their *Visions* too: in *Ezek.* 13. 7. we have mention of *Vain-Visions*, and *Lying-Divinations*; and such Satanical Dreams are also noted, *Deut.* 13. 1. *If there arise among you a Dreamer of Dreams.* Those days of confusion, that are not yet out of memory, afforded store of these: while unstable *giddy-headed* People began to dote on *Novelties* and Questions in Religion, they gave opportunity to Satan to *beguile* them; for he taking advantage of their *nauseating* of *old* Truths, and their expectation of *sublime discoveries*, (which had sufficiently prepared them for any Impression) did so over-work their Fancies, that they easily conceited themselves, to have had *Divine Revelations*; and nothing was more ordinary than to hear Stories of *Visions* and *Dreams*. And this spread further by a kind of *Infection*, for it grew into a *Religious Fashion*; and he was not esteemed, that had not something of this nature to *Experience*. And though the Folly and *Impertinencies* of such things generally (and sometime the *apparent wickedness* of them, as contradicting *Truth*, and the Divine rules of *Holiness*) were *sufficient discoveries*, that Satans hand was in them: yet until *Time*, *Experience*, and the *Power* of God had *cooled* the intemperate heat of this *raving* Humor, it continued in the *good liking* and admiration of the more *inconsiderate Vulgar*. And sometime those from whom more *seriousness* and consideration might have been expected, fell into a *reverence* for these pretences in others, and *helped* forward this *Spiritual Witchcraft* by their countenance and arguings, often abusing that Text in *Acts* 2. 17.

Your

Your Young Men shall see Visions, and your old Men shall dream Dreams, by applying it to a justification of these apparently foolish dotages. And indeed the effect hath discovered they were no better: for many of those things which with great confidence were *avouched* as *certain*, were by *time* proved to be *false*; many things were *useless, vain, ridiculous*, and some were brought to lament and confess their folly after they proceeded far in these ways; and at last, (when the former opportunities are worn out) Satan grew *weary* of that design, (as being no longer proper to be insisted on) there is now a great calm, so that 'tis but seldom that we hear of such things talked of; it were needless to give particular instances, when you may at your leisure fetch them from hundreds of Pamphlets commonly known.

Fourthly, One of the most noted ways by which God discovered his Mind was that of *inspiration*, by which some eminent Persons, (called therefore Prophets) spake the Will of God, *as they were moved* or acted *by the Spirit of God*. The Devil had also his *false* Prophets, such are frequently taxed in the Old Testament, and foretold in the New. *False Christs, and false Prophets shall arise*, Mat. 24. 24. *There were false Prophets among the People, as there shall be false Teachers among you*, 2 Pet. 2. 1. Many false Teachers are gone out into the World. Such an one was *Montanus* in *Tertullians* time, *David George, John* of *Leyden, Hacket* our Country-Man were such, and a great many such there have been in all ages; 'tis notoriously known that Satan hath thus inspired poor *possessed wretches* who have uttered *threatnings* against Sin, and wo to Sinners. The *sayings* of such possessed Creatures have not long since been gathered into a *Volume* and published, as containing very *perswasive Arguments* to Repentance, and amendment of Life. Besides these, our own times afford too many examples of this kind, many have put on the *Guise* of the old Prophets in a foolish (though adventurous) imitation of their Actions and Prophecies. Some have in our Streets resembled *Jonah* in *Nineveh, Yet forty days*, &c. Some fancied to walk *naked* like *Isaiah*; others have come with their *Earthen Pitchers* and broken them: imitating these and other *Types* by which God in his true Prophets foresignifyed his judgments to come; in all which Actions and Garbes with much earnestness, and in an *Affected Tone* they have called out for Repentance, in a confident denunciation of Woes and Miseries, with a bold limiting of the time of *forty days* (that the

Jean D'Espaigne *popular Errors* p. 76.

the ſame might carry a Parallel to *Jonah's* Prophecy) and ſometime giving (which is the ſureſt way) an unlimited uncertain time. How the Devil acts in theſe matters, and by what ways he ſeduceth them to believe they are inſpired of God, or have real Viſions and Revelations, 'tis not my buſineſs now to enquire, only let thoſe that think ſuch things ſtrange, conſider that the Devil hath the advantage of *deep fanciful apprehenſions*, and a *working Melancholy* in ſuch Perſons, by which he can eaſily work them to *conceit* any thing, and confidently to *believe* what they have conceited.

Fifthly, Sometime God notifyed his Mind by *Signs* and Miracles. Satan hath alſo his *Lying Signs and Wonders*; a Power God hath permitted him this way, which is very great, and the deluſions wrought thereby are *ſtrong*, hazarding the deception of the *Elect*. This Power of doing Wonders the Devil uſually applies to *falſe Doctrines*, to ſtrengthen and countenance Errors; the Apoſtle teſtifies 2 *Theſſ.* 2. 9. that Satan ſhall imploy this power for the advancement of the *Man of Sin*, *whoſe coming ſhall be with Signs and lying Wonders*. The Beaſt ariſing out of the Earth, *Rev.* 13.14. *he ſhall deceive by the means of thoſe Miracles which he hath Power to do.* And accordingly the Popiſh Legends are full of Stories of Miracles, whereof (though moſt be Lyes, Forgeries, and the falſe contrivements of thoſe who ſought to bring the People to receive their Doctrines, the credit and advancement of which they ſought by ſuch ways;) ſome notwithſtanding (though not *true* Miracles) yet were *truly acted*, to countenance thoſe Errors which are pretended to be eſtabliſhed by them.

Sixthly, God doth teach and lead his People by *Impulſes*. Chriſt was thus *led of the Spirit into the Wilderneſs*; and *Paul* was *bound in Spirit to go to Jeruſalem*. 'Tis common for Satan to imitate ſuch Impulſes. We have clear Inſtances of Diabolical *Impulſes* to *Sin* in Scripture; a ſtrong Impulſe was on *Ananias*, Satan *filled his heart*; a ſtrong Impulſe on *Judas*, Satan *entred into his Heart*; and what then more eaſy to apprehend, than that Satan can counterfeit better Impulſes, and violently ſtir up the Hearts of Men to actions ſeemingly good or indifferent. Some Hypocrites are *moved ſtrongly* to Pray or Preach, (Satan therein aiming at an increaſe of Pride or Preſumption in them;) and they know no other, but that it is the Spirit of God. God's Children may have *Impulſes* from Satan, upon pretences of *Zeal* as the Diſciples had, when they called for *Fire from Heaven*. In theſe Impulſes Satan doth

not so act the Heart of Man as the Spirit of God doth, whose Commands in this case are *irresistible*, but he only works by *altering the disposition of our Bodies in a Natural way*; and then having *fitted* us all he can for an *Impression*, he endeavours to *set it on* by *strong* perswasions. Some memorable instances of these Impulses might profitably illustrate this. *Math. Parisiensis* takes notice of a Boy, in *Anno.* 1213. (of whom also *Fuller* makes mention) who (after some loss which the *Christians* had received in the War against the *Turks*) went up and down, Singing this Rithme.

Holy War. l. 3. cap. 24.

Jesus Lord, Redeem our Loss:
Restore to us thy Holy Cross.

And by this means he gathered a Multitude of Boys together, who could not by the severest *Menaces* of their Parents be hindred from following him, to their own ruine. Another instance of a *strange* Impulse, we have in *Josephus*; one *Jesus* the Son of *Ananus*, about four years before the Destruction of *Jerusalem*, at the Feast of *Tabernacles*, begins to cry out *Woe, Woe, to the East and West, to Man and Woman*, &c. And could by no means be restrained Night or Day; and when his Flesh was beaten off his Bones, he begged no pity nor ease, but still continued his usual crying.

Wars of the Jews, lib. 7. c. 13.

Seventhly, God doth also by his Spirit teach his People in *bringing things to their remembrance*. Satan also in imitation of this, can put into the Minds of Men (with great readiness and dexterity) *Promises*, or *Sentences* of Scripture, insomuch that they conclude that all such actings are from the Spirit of God, who (as they conclude) set such a Scripture upon their Heart: thus dealt Satan with Christ, he urgeth the Promise upon him, wherein upon the matter he doth as much, as when he secretly suggests such things to the Heart without an audible Voice. In this way of *craft* Satan doth very much *resemble* the *true* work of the Spirit, (1.) In the *readiness* and quickness of suggesting; (2.) In seeming *exact suiting* Scripture suggested, with the present occasion; and (3.) In the *earnestness* of his urging it upon the Fancies of Men. Yet when all this is done, they that shall seriously consider all ends, Matter and Circumstances, will easily observe it is but the cunning work of a Tempter, and not from the Holy Spirit.

Joh. 14. 26.

Obs. 14. Observe also, *That whatever be the various ways of Satans imitation, yet*

yet the matter which he works and practiseth upon, is still Scripture: to this he confines himself;

First, Because the Scriptures are generally (among Christians) received as the *undoubted Oracles* of God, the *Rule* of our Lives and Duties, and the *Grounds* of our hope. It would be a vain and bootless labour to impose upon those that retain this belief, the sayings of the *Turkish Alcoran*, the Precepts of Heathen *Philosophers*, or any other thing that may carry a visible *estrangement* from or *contradiction* to Scripture, he could not then possibly pretend to a *Divine Instruction*, nor could he so *transform himself into an Angel of Light*: but by using this covert of Divine Command, Promise, or Discovery, he can more easily beget a belief, that *God hath said it*, and that there is neither Sin nor Danger in the thing propounded, but Duty and Advantage to be expected; and this is the very thing that makes way for an easy entertainment of such delusions. Poor Creatures believe that is all *from God*, and that they are *acted by his Spirit*, and that with such confidence that they *contemn* and *decry* those (as ignorant of *Divine Mysteries*, and of the Power of God) who are not so *besotted* as themselves.

Secondly, The Scriptures have a Glorious *irresistible Majesty* in them peculiar to themselves, which cannot be found in all that *Art* or *Eloquence* can contribute to other *Authors*. 'Tis not *Play-Book Language*, nor *Scraps* of *Romances* that Satan can effect these *cheats* withal; and therefore we may observe that in the *highest* delusions Men have had *pretences* of Scripture, and their strong perswasions of *extraordinary* discoveries, have striken Men into a *reverence* of their profession, because of the Scripture Words and Phrases, with which their boldest follies are woven up: for let but Men enquire into the *reason* of the prevalency of *Familism* of old, upon so vast a number of People as were carried away with it, and they shall find, that the great *Artifice* lay in the *Words* they used, a language *abstracted* from Scripture, to signify such *conceits* as the Scripture never intended. Hence were their expressions always *high*, *soaring*, and relating to a more excellent and *mystical interpretation* of those *Divine Writings*. This may be observed in *David George*, *Hen. Nicholas* and others, who usually talk of being *consubstantiated* with God, *taken up into his Love*, *of the Angelical Life*, and a great deal more of the same kind. The *Ranters* at first had the like Language, and the *Quakers* after them, affected such a *canting* Expression. And we may be the more certain of the

truth of this observation, that such a *kind of speaking* (which borrows its *Majesty* from the *Stile* of the Scripture) is of *moment* to Satans design; because we find the Scripture it self gives particular notice of it; the false Teachers in 2 *Pet.* 2. 18. are discribed (among other things) by their *swelling words of Vanity*, which the *Syriack* rendrs to be a *proud* and *lofty way of speaking*, the *original* signifies no less, they were words swelled like *Bladders*, though being pricked, they be found to be empty Sounds, and no Substance: There are indeed *swelling* words of *Atheistical* contempt of those, who as the *Psalmist* speaks, set their Mouths against Heaven, but this passage of *Peter*, as also the like in *Jude ver.* 16. signify big *Swoln* words from high *pretensions* and fancies of knowing the *mind of God more perfectly*, for they that use them pretend themselves *Prophets* of God *ver.* 1. and as to their height in profession, are compared to *Clouds* highly *soaring*; and in 2 *Cor.* 11. 14. they are said to be *transformed into the Apostles of Christ*, and to the Garb of the *Ministers of Righteousness*. And that which is more, this *particular* design of Satan, is noted as the *rise* of all; *No marvel, for Satan himself is transformed into an Angel of Light.*

ὑπέρογκα. Psal. 73. 9, 11.

Having seen the reasons why Satan chuseth Scripture, as his *Tool* to work by, I shall next shew to what *base* designs he makes it *subserve*.

First, He useth this Artifice, to beget and propagate *erronious Doctrines*. Hence no opinion is so vile, but pretends to Scripture as its Patron. The *Arrians* pretend Scripture against the *Divinity* of Christ. The *Socinians*, *Pelagians*, *Papists*, yea and those that pretend to *Inspirations* for their *Rule*, and disclaim the binding force of those *antiquated declarations* of the Saints conditions (as they call them) yet *conform* all their sayings to the Scripture expression, and endeavour to prove their mistakes by its Authority.

Secondly, He makes *abused* Scripture to *encourage* sinful Actions; he can cite passages of God's *Patience* and long-suffering, of his *pardoning Grace*, and readiness to forgive, and a thousand more upon no other design, than the *turning of the Grace of God into wantonness*. When Professors turn loose and negligent, when they adventure too far upon sinful pleasures, they *lick* themselves *whole*, by an overforward *grasping* at such passages of Scripture, which Satan will, with great readiness, set upon their hearts, and then they pretend to themselves that their peace is made up with God, and that they have no less than a *sealed Pardon* in their Bosomes; which

which notwithſtanding may be known to have *only* Satans *Hand and Seal* at it, by their *overly and formal ſorrow* for ſuch miſcarriages, and their *readineſs* to return to the ſame follies again.

Thirdly, By this imitation of the Commands and Promiſes of God, he doth ſtrangely engage ſuch as he can thus delude, unto *deſperate undertakings*. The *Familiſts* of *Germany* were perſwaded by this deluſion, to expoſe themſelves *unarmed* to the greateſt hazards, upon vain pretences of Promiſes *ſet home* upon them, as that *God would fight for them*, that they muſt *ſtand ſtill and ſee the Salvation of God*. Some of later times have paid their lives for their bold miſapplication of that Promiſe, *One ſhall chaſe a thouſand*. * *Judas* of *Galilee*, and *Theudas* were prompted by Satan to gather Multitudes together, (though to their own ruine) upon a vain perſwaſion that they were *raiſed up of God*, and that God would be with them.

Funcius *in his* Chronol. *tells the like of one in* Creet, *that called himſelf* Moſes, Anno. 434. *who perſwaded the* Jews *to follow him, for the repoſſeſſing of* Canaan.

* Joſephus Anti. Jud. *l.* 20. *c.* 2.

Fourthly, He ſometimes procures *groundleſs Peace* and Aſſurance in the hearts of careleſs ones, by Scripture miſapplyed. Many you may meet with, who will roundly tell you a *long Story*, how they were *caſt down*, and *comforted* by ſuch a Scripture *brought to their minds*, when (it may be much feared) they are but deceived, and that as yet God hath not ſpoken peace to them.

Laſtly, This way of Satans ſetting home Scriptures, proves ſadly effectual to beget or heighten the *inward diſtreſſes* and fears of the Children of God. 'Tis a wonder to hear ſome diſpute againſt themſelves, ſo nimble they be to object a Scripture againſt their Peace, (above their reading or ability) that you would eaſily conclude there is one at hand that prompts them, and ſuggeſts theſe things to their own prejudice. And ſometime a Scripture will be ſet ſo *Croſs* or *edg-way* to their Good and Comfort, that many Pleadings, much time, Prayers, and Diſcourſes cannot remove it. I have known ſome that have ſeriouſly profeſſed, Scriptures have been thrown into their Hearts like *Arrows*, and have with ſuch Violence *fixed a falſe apprehenſion* upon their Minds, (as that God had cut them off, that they were reprobate, damned, *&c.*) that they have born the tedious *reſtleſs affrightments* of it for many days, and yet the thing it ſelf, as well as the iſſue of it, doth declare that this was not the *Fruit* of the Spirit of God, which is a Spirit of Truth, and cannot ſuggeſt a falſehood) but of Satan, who hath been a Lyer from the Beginning.

Obs. 15. Observe lastly, *Though Satan useth Scripture in these deceitful workings, yet he never doth it faithfully.*

Joh. 8. 44. Etsi semel videatur verax millies est mendax & semper fallax.

First, Because it is *against his Nature*, as 'tis now corrupted by his Fall, there is no truth in him: *When he speaketh a Lye, he speaketh of his own*; for he is a Lyer, not that he *cannot* spake a Truth, but that he *usually* is a Lyar, and that he never *speaks Truth* but with a purpose to *deceive*.

Secondly, To *deal faithfully*, in urging Scriptures upon the Consciences of Men, is also contrary to his Interest; he hath a Kingdom which he endeavours to uphold. This Kingdom being directly contrary to that of Christ's, (which is a Kingdom of *Light*) is therefore called a Kingdom of *Darkness*, being *maintained* and propagated only by *Lies* and Deceits. He cannot then be supposed to use Scripture faithfully, because that is the true Scepter of *Christ's Kingdom*, for then should Satan (as Christ argues *Mat.* 12. 26.) *cast out Satan, and be divided against himself.*

This unfaithful dealing with Scripture is *threefold.*

First, The unfaithfulness of his *Design*, though he speaks what is true, yet he doth it with an *evil Mind*, aiming at one of these *three* things.

First, To *Deceive* and Delude. If he applies *Promises*, or insists upon the *Priviledges* of God's Children, it is to make them *Proud* or Presumptuous; if he urge *Threatnings*, or stir up the Conscience to accuse for Sin, 'tis to bring them to *despair*; if he object the *Law*, 'tis to *enrage* Lust; and that *Sin by the Commandment might become exceeding sinful.*

Secondly, His Design is sometime to bring the Scripture under *Suspition* or *Contempt*; he puts some weak Christians upon *unseasonable or Imprudent* use of Scripture, and then tempts others to *laugh* at them, and to dispise in their Hearts those ways of Religion, which some Zealots with too much weakness do manage. Men are apt enough to scoff at the most serious and weighty Duties of Holiness, even when performed in a most serious manner. If *David* put on *Sackcloth*, and afflict himself with Fasting, it is presently *turned to his reproach*, and *the Drunkards make a Song of it*; but much more advantage hath the Devil to raise up scorn and loathing in the Minds of debauched Persons, by the *affected* and *unskilful* use of Scripture. Some by a narrow confinement of the words *Brother* and *Sister* to those of their own *Fellowship*, (as if none else were to be owned by them) have occasioned the scoff of *Holy*

Bre-

Brethren, (a Phrase notwithstanding used with a *grave seriousness* by the Apostle) in the usual Discourses of those, who wait all occasions to harden themselves against the Power of Religion. The like Observations they make of other ways and forms of speaking, which some have accustomed themselves unto, in a conscientious conformity to Scripture phrase: in all which the Devil observing the *weakness* and injudiciousness of some on the one hand, and the *scornful* Pride of others on the other hand; is willing to provide matter for their *Atheistical jears*, by putting all the Obligations he can upon the Consciences of the weak, to continue in the *use of* these Expressions. For some proof of this matter, we may note the secret Deceit of Satan, in that liberal profession of Christ to be *the Son of God*, Mark 1. 24. Luke 4.34. *I know thee who thou art, the Holy One of God:* here was Truth spoken by him, and (one would have thought) with great Ingenuity, but yet he cunningly insinuated into the Minds of the Hearers a ground of Suspition, that he was not the Son of God; and for that end calls him *Jesus of Nazareth*, as if Christ had been born there; he knew well that the *Jews* expected no *Messiah* from *Nazareth* and therefore on set purpose used he that Expression, that he might draw him into contempt. And accordingly we find this very mistake (that Christ was born at *Nazareth*) became an Argument against him, *Joh*. 7. 41. while some were convinced and said, *This is the Christ*, others said, *shall Christ come out of* Galilee?

Thirdly, Another part of his Design in the use of Scriptures, is to put a *Varnish upon Hypocrisy*. He is ready to serve Men by putting Scripture *Expressions* in their *Mouths*, and *inuring* them to a constant use of the *phrases* of those Divine Writings, that they may *less suspect* themselves of the Pride, Formality and secret wickedness of their Hearts; and to help on their mistakes concerning their Spiritual Condition, he can urge upon their Consciences those Scriptures that serve to engage them in *external* Observances of Religion. It may appear by the Pharisees boast of Fasting *twice a Week*, of *paying Tythes*, of *giving Alms*, that their Consciences were some way concerned in these things, so that though they were left without check of Conscience, to *devour Widows Houses*, yet were they urged to make *long Prayers*. Suitable to this is that which *Solomon* speaks of the Harlot, who to colour over her Wickedness, had her *Offerings* and *Vows*, and when her Conscience is

Luke 18. 11.

appeased

appeased with these performances, she can excuse her self in her way of sinning, *She eats and wipes her Mouth, and saith, I have done no wickedness*, Prov. 30.20. Satan doth but hereby help to *paint* a *Sepulchre*, or *guild* a *Potsheard*, and to furnish Men with Excuses and Pretexts in their way of sinning. Not unlike to this was that Service which the Devil with great readiness performed (as I was informed from some of good credit) to a young Student, who had faln upon some Books of *Magick* in a *Colledg*-Library, into which having stoln privately one Night in pursuit of that Study, was almost surprised by the *President*; who seeing a Candle there at an unseasonable time, suddenly opens the Door to know who was up so late, in which strait the Devil (to gratify his *Pupil* with a ready excuse) *snatcheth* away his Book, and in a moment lays *Montanus* his Bible before him, that he might pretend that for his imployment.

Secondly, Another point of Satan's unfaithful dealing with Scripture, is his *false citation* of it; 'tis nothing with him to *alter*, *change*, or *leave* out such a part as may make against him. If he urge *Promises* upon Men, in order to their Security and Negligence, he *conceals the Condition of them*, and *bannisheth* the *Threatning* far from their Minds, representing the Mercy of God in a false Glass, as if he had promised to save and bring to Heaven every Man upon the common and easy *tearms* of being *called* a Christian. If it be his purpose to disquiet the Hearts of God's Children, to promote their fears, or to lead them to dispair, then he *sets home* the *Commands* and *Threatnings*, but *hides the Promises* that might relieve them, and (which is remarkable) he hath so puzled some, by setting on their Hearts a piece of Scripture, that when the *next words*, or *next verse*, might have *eased* them of their Fears, and *answered* the sad Objections which they raised against themselves from thence; (as if their Eyes had been holden, or as if a mist had been cast over them) they have not for a long time been *able* to consider the *relief* which they might have had. This *hiding* of Scripture from their Eyes, (setting aside what God may do for the just chastisement of his Childrens Folly) is effected, by the *strong Impression* which Satan sets upon their Hearts, and by *holding* their Minds *down* to a *fixed Meditation* of the dreadful inferences which he *presents* to them from thence, not suffering them to *divert* their Thoughts by his incessant *Clamours* against them.

Thirdly,

Thirdly, He unfaithfully handleth Scriptures, by *wresting* the true Import and Sense of them. We read of some, 2 *Pet.* 3. 16. who *wrest the Scripture*, the word in the Original signifies a *racking* or torturing of it, as Men upon a Rack are stretched beyond their due length, to a dislocation of their joints, and sometimes forced to speak what they never did nor intended; so are the Scriptures used. Those that do so are Satan's Scholars, and taught of him, (though in regard of the Spirits *true* teaching, they are called *unlearned*) which is sufficient to shew Satan's deceitful dealing: he often lays his dead and corrupt Sense (as the Harlot did with her dead Child in the room of the living Infant) in the place of the living meaning of the Scripture: this may be seen evidently, στρεβλοῦσι.

First, In *Heresies* or Errors, these are Satans Brood, and there are none so vile (that pretend to Christian Religion) but they claim a kindred to Scripture, and are confident on its Authority for them. Now seeing Truth is but *one*, and these Errors not only contradictory to *Truth*, but to *each* other, Satan could never spin out such conclusions from the Divine *Oracles*, but by wresting them from their true intendments; and he that would contemplate the great Subtilty of Satan in this his Art, need but consider what different strange and monstrous shapes are put upon the Scripture, by the several Heresies which march under its Colours. The *Quakers* in their way represent it like an *old Almanack* out of date, and withal in the use *they make* of it, they render it as a piece of *nonsensical* furious roving. The *Socinians* take down the sublime Mysteries of Christs satisfaction, and Justification by Faith, with External Rewards and Punishments, to a strain as low as the *Turkish Alcoran.* The *Papists* make it like a few leaves of an imperfect Book, wanting Beginning and End, and so not fit to be set up as a *sufficient* Rule. The *Ranters* make it seem rather like Language from *Hell*, than the Commands of the Pure and Holy God. Some will have it to countenance most *ridiculous inventions* in Worship, others will have it to discharge all *outward observations* and Ordinances, as Childish Rudiments. Some raise it all to the pitch of *Ænigmatical* unintelligible Mysteries; Others can find no more in the precepts of it than in *Aristotles Ethicks.* Thus by distorting and wresting, Satan hath learn'd these unskilful Ones to make it serve their vilest Lusts and Humours.

Secondly, The ſame Art of wreſting Scripture is obſervable in his *ſecret Suggeſtions.* If he would encourage any in Sin, he can Wreſt Scripture for that, and tell him that God is Merciful, that Chriſt died for Sinners, that there is hope of Pardon, that Saints have done the like; things very true in themſelves, but perverted by him to another ſenſe than ever they were intended to by God, who hath ſpoken theſe things that we ſin not. If he would *diſcourage* a Saint, he can tell him when he finds him doubting his eſtate, that the *fearful and unbelieving have their part in the*
Rev. 21. 8. *Lake which burns with Fire and Brimſtone*; when he finds him under a *known* Sin, he tells that of the Apoſtle, *If we ſin willfully after we have received the knowldg of the Truth, there remains no more Sacrifice for Sins.* When he obſerves them *diſcompoſed* and wandering in Duty, then he objects, *They draw nigh me with their Lips, but their Heart is far from me.* If he ſees them *dull* and without Conſolation at the Lord's Supper, then to be ſure they hear of
1 Cor. 11 29. him; *he that eats and drinks unworthily, eateth and drinketh Damnation to himſelf.* If he find him *bemoaning* that he is not ſo apprehenſive of Mercies or Judgments, as he would be, then he ſets home ſome ſuch Scripture as this, *This Peoples Heart is waxed groſs,*
Mat. 13. 15. *and their Ears are dull of hearing,* &c. Theſe Scriptures are frequently perverted by Satan from the true and proper meaning of them. I have had complaints from ſeveral dejected Chriſtians, of theſe very Scriptures urged upon them to their great trouble, when yet it was evident, that none of theſe were truly applyed by Satans Temptation againſt them.

Applic. Theſe things give us warning not to take any thing of this Nature upon *truſt.* If Satan can ſo imitate the Spirit of God in applications of Scripture, and bringing it to our remembrance, we have great reaſon to beware leſt we be impoſed upon by Satan's Deſign clothed in Scripture Phraſe; not that I would have Men eſteem the ſecret ſetting of Scripture upon their Minds, to be in all caſes a *deluſion,* and to be diſregarded as ſuch. Some indeed there are that ſo *ſeverely* remark the weakneſſes of Profeſſors of Religion, that they raiſe up a *ſcorn* to that which is of moſt neceſſary and ſerious uſe: becauſe the Devil prevails with ſome *Hypocrites* to guild themſelves with Scripture phraſe, and others through *imprudent inadvertency,* are (unknown to themſelves) beguiled by Satan, to miſapplications of Scripture to their own eſtate, or to other things; they therefore decry all the *inward workings* of the

Heart,

Heart, as *Fancy*, or affected *ſingularity*: theſe do but the Devils work. But that the Spirit of God (whom Satan treacherouſly endeavours to imitate) doth *ſet home* Scripture Commands, Threatnings and Promiſes upon the Hearts of his People, is not only atteſted by the *Experience* of all that are inwardly acquainted with the ways of God, but is one of the great Promiſes which Chriſt hath given for the comfort of his People in his abſence. Joh. 14.26. *But the Comforter which is the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you.* This then being granted as a firm unſhaken Truth, our care muſt be in diſcovering and avoiding Satan's counterfeit uſing of Scripture, and in this we ſhould be more wary;

First, Becauſe we are not ſo apt to *ſuſpect* what we meet with in ſuch a way, when 'tis brought to us in the *Language* of Scripture.

Secondly, And thoſe that are *not exerciſed* in the Scripture, will be at a *ſad loſs* as not knowing how to extricate themſelves from ſuch difficulties, as may ariſe to them from Satan's Sophiſtry.

Thirdly, Warineſs is alſo more neceſſary, becauſe we are inclinable to believe what *ſuits* our *Deſires*, and *Conſcience* awakened is *averſe* to the rejecting of that which anſwers its *fears*.

You may ſay, What is there of direction for us in this Caſe? Queſt.

The Anſwer is ready; Two things are given us in Charge. *Anſw.* (1.) That we be *wiſely ſuſpicious*. A facile haſty credulity is treacherous. Chriſt forbids, (when he foretels the riſing of falſe Chriſt's, *Math.* 24. 26.) the *forwardneſs* of a ſudden belief, taxing thereby thoſe that are preſently taken with every new appearance. 'Tis childiſh to be carryed with every Wind, we are warned alſo of this, 1 Joh. 4. 1. *Believe not every Spirit.* (2.) We are commanded to bring all *Pretences* whatſoever to *Tryal*, though immediate *Revelation* or *Viſion* be pretended, or *extraordinary* Commiſſion, yet muſt all be brought to the Touch-Stone, we muſt *prove all things* 1 *Theſ.* 5.21. *and try thoſe that ſay they are Apoſtles*, Rev. 2.2. Nay, the *Spirits* are to *be tryed whether they be of God*, 1 Joh. 4. 1.

You will ſay, How muſt we try? Queſt.

I Anſwer, God hath given a *Publick*, *Sufficient* and *Certain* rule, *Anſw.* which is the *Scripture*, and all muſt be tryed by that: ſo that if

there be *Impulses*, or *Discoveries*, or *Remembrances* of Scripture upon any, it must not be taken for *granted* that they are of God, because they *pretend* so high, (for so we shall make Satan Judg in his own Cause) but lay all to the *Line and Plummet* of the written Word, and if it answer not that, call it confidently a delusion, and reject it as *accursed*, though it might seem (in other regards) to have been suggested by an *Angel from Heaven*.

Object. But it will be said, Satan pretends to this Rule, and it is Scripture that is urged by him?

Answ. I Answer, though it be so, yet he useth not Scripture in its *own* Intendment, and Sense, for the discovery of his unfaithful dealing.

Though it was Scripture that Satan urged to Christ, yet he rejects his inference as false because contrary to other plain Scriptures prohibiting not to tempt the Lord.

First, *Compare* the Inference of the suggestion with *other Scriptures*. If it be from a *dark* Scripture, compare it with those that are more *plain*, and in every case, see whether the *general Current* of the Scriptures speak the same thing: for if it be from Satan, he either *plays* with the *Words* and Phrases, from doubtful and equivolent terms making his conclusion; or his citation will be found *Impertinent*, or (which is most usual) *contrary* to Truth or Holiness; if any of these appear, by a true *examination* of the *Import* of the Scripture which he seeks to abuse, or by *comparing* it with the *Scope* and *Genius* of other Scriptures, you may certainly pronounce that it is not of God, but Satan's deceit.

Secondly, Consider the *tendency* of such Suggestions: Let no Man say that this will come *too late*, or that it is an *after-game*: I do not mean that we should stay so long, as to see the Effects; (though this is also a certain discovery of Satan's knavery in his highest pretences; the Phanatick Furies of the *German Enthusiasts* do now appear plain to all the World to have been *Delusions*, by their *End*, *Fruits*, and *Issue*) But that *while* these Conclusions are *obtruded* upon us, we should observe to what they *tend*: which we shall the better know, if all *Circumstances* round about be considered. Sometimes Satan doth covertly *hint* his Mind, and send it along with the suggestion; sometimes our *condition* will enough declare it, and there is no case but it will afford something of *discovery* if seriously pondered. If he either prompt us to Pride, Vain-Glory, or Presumption, or that our condition sway us that way, it will be sufficient ground of Suspition that 'tis Satan that

then

then urgeth Promises or Priviledges upon us. If we are of a wounded Spirit inclined to Distrust, or if we be put on to despair, it is past denyal, that 'tis Satan that urgeth the Threatnings, and presseth the Accusations of the Law against us. He that *gathers* Stones, Timber, Lime, and such Materials together, as are usually imployed in Building, doth discover his *intention*, before he actually Build his House, and thus may Satan's *End* be known by his *Preparations* compared, with the *sway* and Inclination of our present *Temper*.

Thirdly, It must be remembred that *with* these endeavours, we often *seek* the Face of the Lord for help and Counsel; and that we *apply* our selves to such of the Servants of God, as being *more knowing* than our selves, and *less prepossessed* in their Judgments (because not concerned) are *better* able to see into the Nature of our Straits, and to help us by their Advices.

CHAP.

MATTH. 4. 8.

Again the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them.

CHAP. XVIII.

The manner of Satan's shewing the Kingdoms of the World, Of Satan's Preparations before the Motion of Sin. Of his confronting the Almighty by presumptuous imitation; and in what cases he doth so. Of his beautifying the Object of a Temptation, and how he doth it. His way of engaging the Affections by the Senses. Of his seeming shiness.

THis is the Preparation to the *third* Temptation; in which we have, (1.) The Place where it was Acted. (2.) The Object set before him there.

First, The Place was an *exceeding high Mountain.* What Mountain it was, *Nebo*, *Pisgah*, or any other, 'tis needless to enquire. 'Tis of more use to ask after the Reasons of Satan's choise of such a Place. The Text doth clearly imply one that was the *commodiousness of Prospect*; Satan intending to give him a view of the Kingdoms of the World, chuseth a Mountain as fittest for that end. But that this was not all the Reason, is not only * intimated by some, but positively † affirmed by others, who think that Satan in this *imitated* the like in God to *Moses*, who was called up to Mount

* *Lightfoot Harm.* in loc.
† *Parkins Comb.* in loc.
Deut, 32. 49. & 34. 1.

Mount *Nebo* to view the Land which God promiſed to *Iſrael*. Whether theſe Circumſtances of the Mountain, and the view of the Kingdoms of the World, were of purpoſe contrived to *affront* God by ſuch an Imitation, I will not be Poſitive in it: but we may with greater Evidence affirm, that in *offering* the Kingdoms of the World, as things altogether in his diſpoſal, he doth directly *out-brave* God by an inſolent Compariſon of his Power with that of the Almighty's, whoſe is *the Earth and the fulneſs of it*, and to whom the Sovereignty of the diſpoſal of it doth belong.

Secondly, That which Satan ſheweth Chriſt from the Mountain, is ſaid to be the *Kingdoms of the Word, and the Glory of them.* Here ſome buſy themſelves to conjecture *what* Kingdoms were thus pointed at, ſome keep ſo ſtrictly to the word [*all,*] that they are forced to take up with that Opinion, that all theſe Temptations were only in *Viſion*; for they conſider that no one Mountain in the World, can give a *Proſpect* over *one* whole Hemiſphere, or if it could, yet no *Eye* would be able to *diſcern* at ſo great a diſtance. But the inconveniencies of this Surmiſe have been pointed at before, and 'tis enough to ſhew that the Text may admit of an Interpretation which ſhall not be incumbred with this ſuppoſed impoſſibility. *Hobs Leviath. c. 45. p. 354.*

Others reſtrain this to the Land of *Canaan*, as if Satan only ſhewed this as a famous *Inſtance* of the Glory of all Kingdoms. Some think the *Roman Empire* (which was then moſt flouriſhing, and lifted up its Head above other Kingdoms) was the great Bait laid before Chriſt, as if he had a Deſign to divert Chriſt from the buſineſs of his *Office*, by offering him the Seat and Power of *Antichriſt*: But the Text runs not ſo favourably for any of theſe Opinions, as to conſtrain us to ſtay upon them. *Lightfoot Harm.* in loc. [*Kingdoms of the World*] ſeem to intend more than *Canaan*, or the *Roman Empire*, the Word κόσμος uſed here, and οἰκουμένη in *Luke*, which we tranſlate *the World*, do ſo apply to one another in a mutual accommodation, that we cannot ſtretch the World to the *largeſt* Senſe of the whole *Globe* of the Earth, becauſe 'tis expreſſed in *Luke* by οἰκουμένη, which ſignifies ſuch a part of the World which is more *cultivated* and honoured by Inhabitants; nor can we ſo reſtrain it to the *Roman Empire* (though when they ſpake their apprehenſions of their own Empire, they ſeem to engroſs all, *Luke* 2. 1.) becauſe *Matthew* uſeth the word κόσμος, a word of greater *freedom*.

dom. It seems then that *many* Kingdoms, or the *most considerable* Kingdoms of the then known World were here exposed to his Sight. But then the difficulty still remains *how* the Devil could shew them to his *Eye*. That it was not a *visionary* discovery to his Mind hath been said; Some think he shewed these partly by Ocular Prospect of those *Cities*, *Castles*, *Towns*, *Vineyards*, and *Fields* that were neer, as a *Compend* of the whole; and partly by a *Discourse* of the Glory, Power, and Extent of other Kingdoms that were out of the reach of the Eye: but because the Expression which *Luke* adds, [*in a moment of time*,] intimates that the way which Satan took, was different from common prospecting or beholding; others are not satisfied with that Solution of the difficulty, but fly to this Supposition, that Satan used only *Jugling* and Delusion, by framing an *airy Horizon* before the Eyes of Christ; shewing not the *Kingdoms themselves*, but a *Phantasm* of his own making. But seeing this might have been done in *any Place*, and that an *high Mountain* was chosen for furthering the *Prospect*, I think 'tis safest to conclude that the Prospect was *Ocular*, and not *Phantastical* but real, only helped and assisted by Satan's *Skill* and Art, as a great *Naturalist*, and as a Prince of the Power of the Air, by which means, in *reflections*, or extraordinary *Prospectives*, he might discover things at *vast distances*: which we may the rather fix upon, because we know what helps for Prospect, Art hath discovered by *Glasses* and *Telescopes*, by which the Bodies of the Sun, Moon, and Planets (at such unspakeable distance from us) have in this *latter Age* been discovered to us, beyond ordinary belief. And we have Reason to think that Satan's Skill this way far exceeds any thing that we have come to the knowledg of, and so might make real discoveries of Countrys far remote, more than we can well imagine.

ἐν στιγμῇ χρόνου.

So also Lucas Brugensis *thinks* in loc.

These things thus explained, I shall note several Observations.

Obs. 1. First, If we consider this great Preparation that Satan makes, as Introductory to the Temptation to follow, we may observe, *That where Satan hath a special Design, he Projects and makes ready all things relating to the Temptation before he plainly utter his Mind*: He provides his Materials, before he builds, and lays his Train before he gives fire. What is his Method we may learn from the practice of those that are trained up in his Service. They in *Rom.* 13. *ult.* are said to *make provision for the Flesh*, to fore-contrive their Sins,

πρόνοια.

Sins, and to Project all *Circumstances* of Time, Place, Occasion, and Advantage for their accomplishment. This is not to be understood of *all* Sins, for in some that are *inward* in the Mind, (as vain Thoughts, Pride of Heart, *&c.*) there *needs* not such Provisions; we may say of them, *their times are always*, and in many cases the *House is swept and garnished* to his Hand, he finds all things ready, by the forwardness of those who are *Free* in his Service, and the sudden accidental *Concurrance* of things. But where the Temptation is *solemn*, and where the thing designed (in the perfecting of it) relates to *Exteriour* Acts, there he useth this Policy, to have all in readiness (though it cost him the labour of *compassing Sea and Land* for it) before he expresly speak his purposes. His Reasons are these;

First, If things necessary for the Encouragment and Accomplishment of a Temptation, lay *out of the way*, and were not at hand, his Suggestions would *perish* as soon as they were *born*, and would be rejected as *impossible* or inconvenient. To tempt a Man to steal, when he knows not *where*, nor *how*, or to revenge when he hath no *Enemy*, nor *Provocation*; seem to be no other than if they should be commanded to remove a Mountain, or to fly in the Air; which would quickly be declined, as Motions affording no ground of entertainment. And therefore that his Temptations may not bring a *Reason* of *refusal* with them, as being *unseasonable*; he takes care to fit his Servants with all things requisite for the work he puts them upon.

Secondly, As Temptations (of this kind) would be no Temptations, (because not feasible,) without their Preparations; so must we not think that it is the *bare Suggestion* of Satan that makes a Temptation to *pierce*. The Reason of its Prevalency, is not barely because Satan breaks such a *Motion* to us, but because such a Motion comes *accomplished* with all suitable *Preparations*. When it prevails, it is the sinful *Motion* that *wounds*, but *Preparations* are as the *Feathers* that wing his Arrows, without which they would neither fly nor pierce.

Let this, First, renew our Caution and Suspition in every thing, *Applic.* and every place, that Satan is at work against us, though we see no visible snare.

Let it put us upon such a watchful carefulness in every of our ways, that we may resolve to undertake nothing for which we have not a good and warantable Reason at hand, that if our Con-

ſcience ſay to us, What doſt thou here? we may be able to give a good Account.

Secondly, If we mind the behaviour of Satan in theſe Preparations and Offers, we ſee him act after the Pattern of higheſt Sovereignty, diſpoſing of Earthly Kingdoms at ſuch a rate, as if all Power were in his Hand Hence we may obſerve, *That when Satan tempts to Sin of higheſt Contempt and Inſolency againſt God, he then thinks it concerns him to bear himſelf out, by confronting the Almighty, in imitating his Authority and Power.*

Obſ. 2.

This carriage of Satan is not to be found in all his Temptations: For in moſt caſes he acts with greateſt *ſecreſy*; and as a Thief that is afraid of Diſcovery, he uſeth all ways poſſible for *Concealment*; but when he ſets up himſelf as *the God of the World*, and ſtands in Competition with the Lord, claming an Intereſt in the Fear and Devotion of Men, then he boldly *avoucheth* himſelf, and labours to *out-vie* God in point of greatneſs, that he might poſſeſs them with a belief that he only ought to be feared. This Arrogancy of Satan againſt God, may be ſeen in *three* things:

Firſt, In *imitating Divine Ordinances*, and Inſtitutions. There is not any part of Divine Worſhip the Obſervation whereof God hath enjoyned to Men, but Satan hath ſet up ſomthing like it for himſelf. As God appointed his *Temple*, *Prieſts*, *Altars*, *Sacrifices*, *Offerings*, *Tyths*, *Sanctuaries*, *Sacrament*, &c. So hath Satan had his *Temples*, *Prieſts*, *Altars*, *Sacrifices*, *Offerings*, *Sanctuaries*, *Sacraments*, &c. This is ſufficiently known to any that read his Hiſtories; and I could give a full Account of it from Heathen Authors, but that I have done already when I ſpoke of Satans Subtilty in promoting Idolatry in the World. I ſhall only add here that which *Varro* relates of the Books of *Numa Pompilius*, which were caſually caſt up by the Plough of one *Terentius*, coming too near the Sepulchre of *Numa*, where theſe Books had been Buried. This *Numa* was the ſecond King of the *Romans*, who inſtituted the *Rites* and Ceremonies of *Pagan Worſhip* for his Subjects, and in theſe Books (which he thought fit to conceal, by burying them with him) he had laid open the Bottom of theſe Deviliſh *Myſteries*, ſo that when they were brought to the *Senate*, they (judging them unfit to be known) adjudged them to the *Fire*. Which is a clear ground of Suſpition that he had there diſcovered ſo much of the Cauſes of theſe Rites, or of the way whereby he came to be

Varro de cultu Deorum.

be instructed in them, that the publick Knowledg thereof, consisted not with the Interest of their Heathenish Religion. This conjecture *Austin* hath of the Matter, who also notes that *Numa* pretended familiar Converse with the *Nymph Ægeria*, as a plausible cover to that devilish Art of *Hydromantia*, by which he was instructed in ordering the Ceremonies of Idolatry, which he established.

De Civit. Dei. l. 7. c. 34, & 35.

Secondly, Satan with no less Arrogancy, takes upon him to Imitate God, in his *Acts of Power* for the *countenancing* of his Worship in the World. He had his Miracles frequently, of which I have spoken elsewhere, so had he his Oracles, as at *Delphos*, and other places. Here it shall suffice to note, that as the sending the Lord Jesus into the World, furnished with such Power of doing Miracles for the *Confirmation* of that Office and Authority, which he had received from God, for the Redemption of Man; was the *highest Instance* that can be given of the Mighty Power, Wisdom, and Goodness of God; so Satan set himself with greatest Industry to Imitate that. Christ was almost no sooner ascended to the Father, but we hear of *Simon Magus*, *Acts*. 8. 9. who was cryed up as an Instance of the *great Power of God*; and after that at *Rome* he gave out that he was *God*, confirming the People in such a belief, by the strange things which he there did among them, that a *Statue* was erected for his Honour, with this Inscription, *To* Simon *a Great God*. Long after this, the Devil raised up *Apollonius Tyanæus*, a Man of an Abstemious and Commendable Life; him the Devil did design to match Christ in his Miracles, which were so many and so strange, that *Philostratus* doth not only *compare* him to Christ, but *prefer* him as the more Honourale Person. Christ himself foretold this Stratagem of Satan, that he should raise up *false Christs* with *lying Signs and Wonders*. And to omit Instances of former days, it is not beyond the Memory of most of you, That the Devil renewed this Policy in *James Nayler*, who in a blasphemous *Imitation* of *Christ's riding to* Jerusalem, rode to *Bristol* with a great Company before him, Crying, *Holy*, *Holy*, and *Hosanna to the Son of* David, and strewing the way with Branches of Trees: The Authority that was then, taking notice of this and other Blasphemous outrages, sentenced him to exemplary Punishment: but here also the Devil renewed his *Mockery*, for a certain Citizen of *London* of good note, being overcome with Delusion, Printed a Book of *Naylers* Sufferings, wherein the Devil

had opportunity to vent his Malice more fully, for he compared all the parts of his Punishment, to the Sufferings of Christ; his *Whipping* he said was, that it might be fulfilled which was spoken by *Matthew*, *And* Pilate *delivered him to be Scourged*; His *Stigmatizing* he said, was that it might be fulfilled which was spoken by the Prophet, *his Visage was marred more than any Mans*; the *Boring* of his Tongue with an hot Iron, he said was the fulfilling of that, and they *Crucified him*: and after other particulars of Comparison, (in all which he equalled him to Christ) he at last takes notice that the multitude of Spectators held off their Hats, while his Tongue was bored thorow, (a thing common in a Croud to give opportunity of Sight to those that are behind) and to this act he applys that of the *Evangelists*, *The Vail of the Temple was rent from the top to the bottom.*

Thirdly, In acts of *Empire* and Soveretgnty he Imitates God: that is, as God propounds himself as the only Lord God, and enjoyns himself to be worshipped accordingly, by *Promises* of Advantage in case of Obedience, and *threatnings* of Miseries and Plagues in case of Disobedience; so doth Satan set up himself in the World as God to be adored and worshipped, and him do all Idolaters worship, as God testifies, *Deut.* 32. 17. *They sacrificed unto Devils, not to God.* Psal. 106. 37. *They sacrificed their Sons and Daughters unto Devils.* 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God.* And though it be true, that many of these blind Worshippers did not *formally* worship the Devil, but thought they had worshipped God, yet by such cunning did he engage them to take up with ways of Worship of his prescribing, that it was in *reality* a Service done to him. But besides this, in those places of the World, where he hath greater Power, he *formally* propounds himself to be worshipped, and doth accordingly often appear to them in a *Visible Shape*; so that many of these blind Heathens acknowledg *two God's*, one *Good*, and another *Cruel* and hurtful, which latter they say they must worship, lest he *destroy*, or harm them. By this Satan contests with God for an Empire in the World; and to promote it the more, he sometimes deals by *fair Promises*, of Riches, Advancement, Pleasure, and such other Baits, to allure Men to his Professed Service; thus are *Witches* drawn to a Compact with him. Thus *Sylvester* the second gave up himself to the Devil for the *Popedom*, and so did several others. When this is not enough to

prevail,

prevail, he adds *Menacings*, and breaths forth cruel Threatnings, by which means many Heathens are kept in awe by him, and worship him, *ne noceat*, for no other reason but to preserve themselves from hurt by him. In this Temptation he propounds himself to Christ as the Object of Divine Worship, and boasts of the Kingdoms of the World as things of his disposal; by which he seeks to draw him to fall down before him.

This course Satan takes for these Reasons.

First, As this Proud and Malicious *Ostentation* of his Power, is some kind of *satisfaction* to his *revengeful* Humour against God: So Secondly, He doth hereby raise up himself and his wicked institutions of Idolatry, into *Credit* and Esteem with Men. Thirdly, As this is a *Mockery* to true *Religion*, and a scorn cast upon the ways of God's Service, to bring it into disgrace and discredit: So, Fourthly, By this means he *hardens* the Hearts of Men against God. This was the Consideration by which *Pharaoh* hardened his Heart, when *Moses* turned his Rod into a Serpent, changed Waters to Blood, and did so many Signs before him; his *Magicians* did the *like*: upon which the King might thus reason with himself, that *Moses* had no other Power, but what his *Magicians* had, though he might think him a more *skillful Magician*, and therefore there was no reason to believe his Message as being from God, seeing his Miracles might be no other than the Effect of his Art, to countenance a pretended command from Heaven.

This Insolency of Satan, may inform us; First, of the great *Patience* of God that sees these outragious mockings, and yet doth not by a strong hand put a stop to them. Secondly, Of the great *Power* and *Pride* of Satan, that he both *can* (though not without permission from God) and *dare* attempt things of this Nature. Thirdly, The great *Power* of Delusion, that can so blind Men, that they not only are drawn to *act* a part in such Designs, but *believe* confidently a *Divine Impulse* and Heavenly warrant for their so doing. Fourthly, The miserable *Slavery* of such Vassals of Satan, that are thus led by him, who are therefore sadly to be pittied and lamented, as being under such strong Chains of Captivity. *Applic.*

Thirdly, We cannot pass by the *Art* which the Devil here useth to set off the Temptation, and to make it plausible; he sets before Obs. 3.

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him the *World* in all its *Glory*. Here Obſerve, *That Satan in his Temptations to Worldly Pleaſures, doth uſually paint the Object with all its utmoſt Beauty.*

When I have ſometime obſerved a *Mountebank* upon a Stage, giving exceſſive Commendations of a *trivial* Medicine, aſſerting it good almoſt for *every* Diſeaſe, and with a great many Lyes and Boaſtings, *enforcing* it upon the credulous Multitude: It hath put me in mind of this Spiritual *Mountebankery* of the Devil; how doth he *gull* and delude the Fooliſh, by laying out the Pleaſures of Sin? and no otherwiſe doth he keep them at a *gazing Admiration* of Worldly Pomp, Delights and Satisfaction, which he promiſeth them from Iniquity, than the Serpent *Scytale* doth with Paſſengers, whom ſhe ſtays, by amazing them with her beautiful Colours, till ſhe have ſtung them. The Art of Satan in this matter lyes in four things.

Firſt, If there be any thing that can be called a *Delight*, or may any way conduce to a Satisfaction in any *Sin*, he will be ſure to ſpeak of it in its *higheſt Praiſes*; he not only ſtreacheth his *Rhetorick* to the height in giving Commendations to the moſt noted Pleaſures that Men propound to themſelves: but he ſeeks out the *hidden* things of Delight, and raiſeth in Men an *Itch* of deſire after the improvement of Delight, by the *contrivances* of Wit or Art. Thus he tells them of Jollity, raviſhing Mirth, high Satisfaction, and (if they will believe him) of unſpeakable Delight to be had by giving themſelves up to the World, and the Courſe of it. Nay he hides nothing that will bear any Praiſe, the *leaſt* Advantage, the *ſmalleſt* Gratification that any Sin can afford to Humane Deſire, he will be ſure to ſpeak of it.

Secondly, He carries on this Deſign by *Lying*, he promiſeth more than ever Sin can give, and he ſends his *Proſelytes* out after Sin under the *higheſt Expectations*, and when they come to enjoy it, they often find the Pleaſure *falls ſhort* of his Boaſt; he *whiſpers Honours*, Preferments, and Riches, in the Ear of their Hearts, and often pays them with *Poverty* and Diſgraces, and gives them *pro theſauro carbones*, *Stones* for *Bread*, a *Serpent* for a *Fiſh*. Witches give frequent Accounts of Satan's lying Promiſes, he tells them of Feaſts, of Gold, of Riches, but they find themſelves deluded; he ſends them oft hungry away from thoſe Banquets, ſo that they have no more than when a Man *Dreams* he Eats. He gives that which ſeems Gold in Appearance, but at laſt they find it to be

Slaits

Slaits or Shells. We find in this Temptation he is liberal and large in his Offers to Christ, and what he requires he will have in *present Payment*, but the reward for the Service is *future*: 'Tis his business to engage Men in Sin, by his *Promise* of Advantage, but being once engaged, he takes not himself concerned in Honour or Ingenuity for *Performance*. Hence doth the Scripture fitly call the Pleasures of Sin, *lying Vanities*, a *vain Shew*, a *Dream*, thereby warning Men from a forward Belief of Satan's Promises, in that they find by Experience they shall be at last but Lyes and Disappointments.

Thirdly, To make his Bait more taking, he conceals all the *inconveniencies* that may attend these Worldly Delights. He Offers here the Kingdoms of the World to Christ, as if all were made up of Pleasure; these Cares, Troubles, and Vexations, that attend Greatness and Rule he mentions not; their Burthen, Hazard, and Disquiet he passeth over. Thus in common Temptations, he is careful to hide from Men the Miseries that follow these empty Pleasures; So that often Men do not consider the Mischief, till *a Dart strike through their Liver*, Prov. 7. 23. and till a *dear-bought Experience* doth inform them of their Mistakes.

Fourthly, His Power and work upon the Fancies of Men, is none of the least of his ways, whereby he advanceth the Pleasures of Sin. That he hath such a Power hath been discoursed before, and that a Fancy *raised* to a great Expectation, makes things appear *otherwise* than what they are, is evident from *common Experience*; the *value* of most things depends rather upon *Fancy* than the Internal worth of them, and Men are more engaged to a pursuit of things by the *Estimation* which *Fancy* hath begat in their Minds, than by *certain* Principles of Knowledg. Children by Fancy have a value of their Toys, and are so powerfully swayed by it, that things of far greater price cannot stay their Designs, nor divert their Course. Satan knows that the best of Men are sometimes childish, apt to be led about by their conceits, and apt in their conceits to apprehend things far otherwise than what they are in Truth. Hence is it (as one observes) that of *thousands* of Men that return from *Jerusalem*, or from Mount *Sion*, or from the River *Jordan*, scarce can we find *one*, which brings back the Admiration which he had conceived before he had seen them. Fancy doth *preoccupate* the Mind with an high opinion of things, and these exorbitant Imaginations pass to such an excess, that Men think to find a satisfaction be-

D'Espaigne *popular Errors.* §. 1. cap. 4.

yond

yond the Nature of these Pleasures they aim at, which hath these *two* inconveniencies, the *one*, that this *Effects* and draws as powerfully, as if they were all as *real* and high as they are conceited to be; the *other*, that Sight and Fruition *takes away* the Estimation, and by a disappointment, doth deaden and dull the Affections to what may be really found there. Thus Satan by one deceit makes Men believe that Sin hath Pleasure, which indeed it hath not, and by that belief *leads* them on powerfully to endeavour an embracement of them, and at last urgeth them with a *delusion*.

Applic. In opposition to this deceit of the Devil, we must learn to esteem Worldly Delights as *low* as he would value them *high*. And to this purpose the Scripture speaks of them, in undervaluing Language, calling Worldly Pomp, an *Opinion*, a *Phantasy*, a *Fashion*, or *Figure*, an *Imagination* rather then a reallity; and further injoyns us not to *admire* these things in others, not to *envy* them that enjoyment of them, nor to *fret* at our want of them, much less to be *transported* with any angry Passion about them, nor to concern our selves in any *earnest* pursuit of them.

Δόξα. φαντασία. Σχῆμα. Psal. 37. 1. & 49. 16. Jer. 45. 5.

Obs. 4. Fourthly, Satan in this Temptation did not bravely speak of these things, nor only make an offer in Discourse, but he thought it most conduceable to his Design, to present them *to his Sight*; he knew full well, that the Heart is more affected by *sensible Discoveries*, than by *rational Discourses*.

Note here, *That Satan in Temptations of Worldly Pleasure, endeavours to engage the Affections by the Sences.*

That 'tis Satan's great business to work upon the Affections, I have shewed at large. Here he endeavoured to prepare the *Affections* of Christ, that so the motion (when it came) might not *die*, as a Spark falling upon wet Tinder, but that the Affections being stirred up, might *cherish* the Offer, and that the Offer by a *mutual warmth*, might more *enflame* the Affections that were heated before.

To this End he works by the Senses, and would have Christ's *Eye* to raise his *Affections* of Love, Desire, Hope, and whatever else might wing his Soul to Activity. There is a great *connection* betwixt the Senses and the Affection, the Senses bring *Intelligence* unavoidably, and are apt to stir up our Powers to Action: as the *Jaccall* is said to hunt the Prey for the *Lyon*, so do the Senses for the Affections, and both for Satan.

It

It is also remarkable that Satan endeavouring to make the Eyes of Christ Traytors to his Affections, and that he thinking it necessary to give him a view of what he proffered him, should not give him *time* to take a *full Survey* of these Kingdoms, but should *huddle* it up in such an *hast*, that all (as *Luke* tells us) was done in a *moment of time:* was Satan in haste? or was he unwilling to part with what he so liberally proffered? Surely no, but this *transient view* was his *Subtilty*, to entice him the more, and to *enflame* his Heart with greater desires. Observe then, *That where Satan is most liberal in his Proffers, he there manageth his Overtures of Advantage with a seeming shyness.* And this he doth, First, To *heighten* the worth of them in our Estimation, as if they were *Jewels* not to be gazed at, or *curious Peices*, not fit to be exposed to common view. Secondly, By this Art he makes Men more *eager* in the pursuit. Our natural *Curiosity* presseth us with great earnestness after things of *difficult* access, and we have also strange desires kindled in us from a *prohibition*, so that what we list not to *chuse* if we have a liberty of Enjoyment; when we are forbidden, we are troubled with *Impatient Longings* for it, and cannot be at quiet till we do enjoy it. Obs. 5. Nitimur invetitum.

When Satan makes *nice* with Men, offering the Pleasures of the World, and yet hedging up the way with difficulties: they should make no other construction of it, but that Satan doth (so far as he is concerned) more *strongly entice* them. He Plays at *Peep* with them, that he may make them more earnest to follow him, and to *bid high* for the Possession of these Delights. Malo me *Galatea* petit — Et fugit ad salaces, & se cupit ante videri.

V CHAP.

CHAP. XIX.

Satan's ends in tempting Christ to fall down and worship him. Of Blasphemous Injections. What Blasphemy is. The Ways of Satan in that Temptation, with the Advantages he takes therein, and the Reason of urging Blasphemies upon Men. Consolations to such as are concerned in such Temptations. Advice to such as are so afflicted.

THese Obſervations, which the *Preparation* to the Temptation hath afforded us, being diſpatched, the *Temptation it ſelf* follows, which is this, *fall down and worſhip me.*

This motion from ſuch an one as *Satan*, to ſuch an one as *Chriſt*, who was Holy aud Undefiled, God and Man, ſeems to be an incredible piece of *Arrogancy*, Pride and Malice: for to propound himſelf as the Object of Divine Worſhip, was certainly a *deſperate* Aſſault. It includes (1.) the higheſt *Blaſphemy*, (2.) the groſſeſt *Idolatry* imaginable (both theſe are frequently noted as the deſign of this Temptation:) But (3.) the comprehenſion of this motion takes in the whole *withdrawing of the mind from God and Religion*, or the care of the Soul and Eternal Life; in which ſenſe Satan doth frequently practiſe this Temptation upon Men by the motive of Worldly Pleaſures. I ſhall conſider the Temptation firſt as Blaſphemous, and ſo it will give us this Obſervation,

Perkins *Combate* in loc. *Musculus* in loc.

Obſ. 6. *That the beſt of God's Children may be troubled with moſt vile and hideous blaſphemous Injections.*

Blaſphemy in the largeſt ſenſe, is any thing ſpoken or done, by which the *Honour* and Fame of God may be *wounded* or *prejudiced*; but the *formality* of Blaſphemy lies in the *purpoſe or intendment of reproaching God.* Such was the Blaſphemy of the *Iſraelitiſh* Womans Son recorded in *Levit.* 24. 11. where Blaſpheming is explained by the addition of the word *Curſing*, which in the Original comes from a word that ſignifies to *ſet light by one.* So that hence, and from the Circumſtances of the Story, we may ſafely

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conjecture, that this Man having an *Egyptian* to his Father (which probably might in ſcorn be objected to him by his contending Adverſary) he more readily might be drawn out to vilify the true God: but (be it what it will) it was certainly more than that Blaſphemy which the *Rabbins* fancy to be in the repetition of naming the word *Jehovah* (which in reverence they either leave out (as when they ſay, *the Arm of the Almighty*) or change it into ſome other, as *Adonai* or the like:) and accordingly we may obſerve, that *Reproaching* God, and *Blaſpheming* God are joyned together, as *Pſal.* 44. 16. *Eſa.* 37. 23.

Levis, nullius ponderis, leviter de aliquo ſentire. *Jackson* in loc.

Pool Synopſis Crit. in loc.

In Blaſphemy, (as the *matter*) there muſt be Thoughts, *Words* or *Actions* that may *aptly expreſs* a contempt or reproach of God; ſo alſo (as to the *Form* of it) there muſt be an *intendment* of reproaching. Now though this be a Sin which the Heart of a Servant of God would moſt abhor, yet Satan doth ſometimes trouble the beſt with it. We have an Inſtance in *Job*, his Deſign was to bring him to Curſe God, for ſo he profeſſeth in expreſs terms; *Chap.* 1. 11. & 2. 5. *Lay thine Hand upon him, and he will Curſe thee to thy Face.* And in Proſecution of this his Boaſt, he breaks the matter plainly to him, by his Wife, chap. 2. 9. *Curſe God and die.* Whatever may be ſpoken of the Word, as ſignifying *Bleſſing* (though ſome affirm the Word ברך in the proper Idiom of that Language, (and not by an *Antiphraſis* or *Euphemiſmus*, as ſome think) ſignifies as properly to *Curſe* as to *Bleſs*, and is determinable to its ſignification either way by the Circumſtances of the Place) or whatever Men indeavour to excuſe his Wife, 'tis plain not only by *Jobs* Anſwer that it was evil Counſel, but alſo by Satan's avowed Deſign that it was directly for Curſing God. Beſides this Inſtance, if we conſider the Expreſſion of *fiery Darts*, *Eph.* 6. we ſhall find that this Temptation is more common to all ſorts of Chriſtians than we would imagine; 'tis plain that theſe words allude to the *poyſoned Arrows*, which *Scythians* and others uſed; theſe not only wounded but poyſoned, and the Venom inflamed with a fiery Heat the Part or Member pierced. By this Similitude it muſt be granted, that not *common* Temptations are hereby underſtood, but ſuch as were more than ordinarily hurtful, vexing and dangerous: it may be *Perſecutions* are one of theſe Darts, but all reckon Temptations of *Spiritual Terrors*, and *Blaſphemy* to be undoubtedly pointed at.

Seldenus. Leigh. Cr. Sacr.

Bains in loc. *Arrowſmith* Tract. Sacr. *lib.* 2. *cap.* 8.

The ways of Satan in this Temptation are three.

 First,

First, He endeavours to bring Men to Blaspheme, by *secret* and subtile ways of *ensnaring* them, and this is most what practised in *Consequential* and Covert Blasphemies. When though Men do not directly intend an *open out-rage* against God, yet Satan brings them to that which might be so *Interpreted.* This seems to have been the Case of *Jobs Sons*, according to his Jealousy of them, *It may be my Sons have sinned, and cursed God in their Heart*; not that they were open Blasphemers, for they were surely better educated, neither doth *Job* express such a Fear of them; but that in their *Mirth* their Hearts might have been so *loosned from the Fear of God*, that they might be tempted to *undue* Thoughts of God, *slighting* his Threatnings or Goodness. To this purpose *Broughton* translates, *They have little Blessed God in their Hearts.* The same thing we may observe in *Job* himself, when the Devil could not prevail with him to *charge God foolishly*, yet he pressed him so hard by his Miseries, that he hoped at last to bring him to uttter the anguish of his Mind in impatient and reflecting Expressions, and so far prevailed, that he bitterly *Curseth the Day wherein he was Born*, and wisheth that he had *given up the Ghost when he came out of the Belly*: which though it came far short of what Satan had boasted of in his *Atchievement* against him, yet it had such an unwarrantable tendency that way, that when his Friend *Eliphaz* took notice of his Expressions, as favouring of too much Distrust, he is forced to make *Apology* for himself, and to excuse it by the desperateness of his Condition; Job 6. 26. *Do you imagine to reprove Words, and the Speeches of one that is desperate.* In such cases the Devil provokes Men beyond their intentions to speak in their haste so inconsiderately, that they know not, or mind not the just Consequence of their Speeches. It was a *degree* of Blasphemy in *David*, to say (though in his haste) *that all Men were Lyers*; it was an unbelieving Reflection on the Promise given him by *Samuel.* In *Mal.* 3. 13. the People did not believe that they had *spoken so much against God*, when yet their *Words* had been *stout against him.*

Job 1. 5.

Caryl in loc.

Job 1. 22.

Job 2. 3.

Secondly, Satan endeavours this by violent *Injections* of Blasphemous thoughts that are *directly* such. In this I shall note to you,

First, That the *vilest* Thoughts of God, of his Ways and Providences, of Scripture, and of Christ, are frequently suggested; things of *greatest out-rage* against Heaven, and Contempt of the

Almighty,

Almighty, as *Bernard* expresseth it, *terribilia de Fide*, *horribilia de Divinitate*; as that there is *no God*, or that he is *not Just*, or *not Faithful* to his Promises; or that Christ was but an *Impostor:* he sticks at nothing in this kind, though never so contrary to the Hope and Perswasion of those whom he thus molests.

Secondly, These are frequently *reiterated* upon them, and their minds so troubled by them, that they cannot free themselves from such thoughts, but he *follows* on, and *clamours* in their Ears (as *Gerson* observes) *Nega Deum*, *Meledic Deo*, Deny God, Curse God. Tem. 4. Col. 973.

Thirdly, And this with so great a *force* and *Impetuosity*, that they are compelled to *form* these thoughts in their *Minds*, and to speak *contrary* to what they would; as if their Thoughts and Tongues were not under their *own Government*, the Devil not satisfying himself to bear in these Thoughts upon them, but he endeavours as it were, to make them *say after him*, and to cast his Suggestions into their *own Mould*, that so they might seem properly to be their own: and this they are forced to whether they will or no, even then when their *Minds* are filled with *Horrour*, their *Heart* with *Grief*, and their *Body* with *Trembling*. I have discoursed with some who have bitterly complained that their Tongues and their Thoughts seemed not to be their own, but that Satan *ruled* them at his *Pleasure*; and that when in opposition to the Temptation they would have formed their Tongues to speak, *Blessing of God*, they have spoken *Cursing* instead of *Blessing*; and that when a blasphemous Thought had been *cast* into their Mind, they could not be at rest till they had *thought it again*.

Fourthly, These troublesome Temptations are oft of *long continuance*. *Joannes Climacus* tells us of a *Monk* that was troubled with blasphemous Thoughts for *twenty years* together, and could not quit himself of them, though he had macerated his Body with Watchings and Fastings. Some have them *going* away, and *returning* again by *fits*, according as the prevalency and ferment of their *Melancholy* gives Satan the advantage of dealing thus with them. For if we enquire why it is thus, especially with the Children of God, we must *partly* resolve it into the *unsearchable Wisdom of God*, who for Holy Ends of *Teaching* and *Disciplining* his Servants, permits Satan thus to molest them; and *partly* into those *particular advantages* which Satan hath against them according to the variety of their *Conditions*, which usually are these. Scala Paradisi. gradu. 23.

First,

First, He takes advantage of such *Bodily Distempers* as do deprive Men of the use of their *Reason*, as *Feavers*, *Frenzies*, *Madness*, in these he oft forms the Tongues of Men to horrid blasphemous Speeches.

Secondly, a Pressure of outward *Afflictions* gives him his desired opportunity, and this he knows to be generally so successful, that he promised himself by this means a Victory over *Job*. Ordinarily *Straits* and Miseries do produce *Blaspheming*. Esa. 8. 21. the Prophet notes, that when the People should be *hardly bestead and hungry*, they should *fret themselves, and curse their King and their God, and look upward*, as avouching what they had done.

Thirdly, Worldly *Plenty*, Fulness, and Pleasure lay often Foundations of this Temptation: when their Cups are *full*, and their Hearts *high*, Satan can easily make them set their *Mouth against Heaven*. A Proud Heart will readily say, *our Tongue is our own*, or *who is the Lord?* This was the Engine which the Devil managed (if it were as *Job* suspected) against the Sons and Daughters of *Job* to make them Curse God in their Hearts; and by this did he seek to prevail upon Christ in this blasphemous Temptation.

Fourthly, A *Melancholy* Distemper doth usually invite Satan to give blasphemous Suggestions; the *disturbed* and *plyable* Fancies of such are the advantages which he improves against them.

Fifthly, Inward *Terrors* and Distresses of *Conscience* are also an occasion to Satan to move them (as by a desperate Humor) to utter hard things of God, and against themselves.

But there is yet a third way by which Satan tempts Men to Blaspheming, by *sudden Glances* of *blasphemous Imaginations*, which like Lightnings do astonish the Heart and then suddenly Vanish, these are very common, and the best of Men observe them frequently. Satan seems as it were rather to *Frolick* and *Sport* himself in these Suggestions, than to intend a *serious* Temptation; their danger is not so much, yet are they not to be *despised*, lest these often visits (carelesly entertained, and not dismissed with *just abhorrency*) do secretly *envenom* the Soul, and prepare it for stronger Assaults.

I shall next enquire into the Reasons of this trouble which Satan gives the Children of God.

First, These Temptations are very *affrighting* though they prevail not, yet they are full of perplexing annoyance. *Corrupt Nature* startles at them, and receives them not without dread and horrour,

rour: 'tis ſadly troubleſome to hear *others* Blaſpheme God. *The reproaches of thoſe that reproached thee* (ſaith *David*) *fell upon me*: It was as a *Sword in his Bones*, to hear the blaſphemous Scoffs of the wicked, when they ſaid to him, *where is thy God*? And if it were confuſion and ſhame to him to hear the *Enemy Reproach* and *Blaſpheme*, (as he profeſſeth it was, *Pſal.* 44. 15, 16.) how ſadly afflicting would it be for any Child of God to obſerve ſuch things in his *own* Imaginations? If there were no more in it than this, it is enough to put Satan upon that Deſign, becauſe 'tis a troubleſome kind of * *Martyrdom*.

Secondly, This is alſo a *ſpiteful revenge* againſt God, all he can do is to blaſpheme and rage; and 'tis a kind of Delight, to put this force upon thoſe that carry his own *Image*: he would do all he can to make his own *Children* to *vilify* and reproach their Heavenly *Father*, and to render Curſing for Bleſſing.

Thirdly, This Temptation, though it have not the *Conſent* or Complyance of God's Children, yet it *opens* a way to many *other Sins*, as Murmuring, Diſtruſt, Deſpair, wearineſs of God's Ways and Services. When we find Satan thus to run upon us, it is apt to breed *ſtrange thoughts of God*, that thus *permits* Satan to take us by the Throat, or to make us *judge of our ſelves* as rejected of God, and given up to Satan's Power; and if it do this, his labour is not in vain: we are (as † one obſerves) more to fear his Subtilty in bringing us by this into *other ſnares*, than the violence of the Adverſary in *this Suggeſtion*.

Fourthly, This is a Stratagem, for laying the *Foundation* of direful *Accuſations*, the Devil in this, doth as the *Ruſſians* are ‖ reported to do: they when they have a ſpite againſt any of their Neighbours, hide ſecretly ſome of their Goods in their Houſes, and then accuſe them of Theft. When blaſphemous Thoughts are injected, and Men refuſe to conſent, then Satan raiſeth an accuſation againſt them (as *Joſephs* Miſtreſs did) as if they were *guilty* of all that Blaſphemy that he tempted them unto; and 'tis a difficult task to perſwade them, that theſe things ſhould be *in their Minds*, and that they ſhould not be the *proper Iſſues* of their own Heart. And very often doth he from hence accuſe them of ſinning againſt the *Holy Ghoſt*, becauſe of the hideous Blaſphemies which he had firſt ſuggeſted to them.

First, This will give us conſiderations of Conſolation, and that (1.) In regard of *others*: We obſerve often our *ſick* Friends ſpeak, *Applic.*

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* Spiritus Blaſphemiæ, ſcaturigo eſt cogitationum adeo horribilium adeoque moleſtarum, ut ejus Tentatio plerumque quaſi Martyrium eſt. *Guil. Paris.* lib. de tenta. & reſiſt.

† Magis a dolo metuendum eſt quam a violentia adverſarii, caveat æger ab impatientia, infidelitate, murmuratione aliiſque peccatis quæ clam inſinuantur. *Dikson Therapeut. ſacra.* lib 2. c. 29.

‖ Heylin Coſmogr.

what we would not willingly hear, and it cannot chuse but be sadly afflictive, to hear their Curses and blasphemous Speeches: but when we consider the advantage that Satan takes of their *Distemper*, (if their lives heretofore have been *Pious* and Religous) we comfort our selves in this, that it is more *his Malice*, than their *own Inclinations*; neither should we suffer our Hope or Charity to be distressed on their behalf. (2.) It is the like ground of Consolation for *our selves* or others that are violently afflicted with blasphemous Thoughts. For,

First, If we call to mind that our *Lord* and *Master* suffered *such* things, we that are of his *Houshold* need not think we receive a strange or *unusual* Measure, in that we are molested as he was. Secondly, If we consider that Christ was tempted *without Sin* on his part, then may we fetch this conclusion from it, *That it is possible that such thoughts should be cast upon us, and yet that we may not be chargeable with them as our Iniquities.* Thirdly, We may hence see, that such Temptations are more *frightful* than *hurtful*; these (as one observes) seldom *take*, they carry with them so much *horror* (to those that believe and love the true God) that it keeps them from a *participation* with Satan in the Sin it self, nay it fills them with *fear* and *striving* against it; they rather, as *Bugbears*, *scare* and disquiet them, than produce the *real Effects* of compliance with them.

Capel Tempt. Part 2. c. 3.

Secondly, The consideration of this kind of Temptation may fill the Hearts and Mouths of those of us, as have not hitherto been troubled with it, with *Praise* for so Merciful a Preservation. If we have not been under this kind of Exercise, it is not from any *good Will* that Satan hath to us, but because our God withholds a *Commission* from him. A poor weak Christian wonders that Satan hath not made him a *Mark* for this *Arrow*, that he hath not *broken* him with this *Tempest*. To answer that Wonder, he may know that the same tenderness in God, that will not put *new Wine into old crazy Bottles*, nor a *new stiff piece of Cloth in to an old tender Garment*, nor that will oppress the weak and infirm with strong Exercise or Burthens, that same tenderness of a Compassionate Father, doth keep off such Tryals, because he will not suffer them *to be tempted above what they are able.*

Thirdly, This Temptation calls for *advice* to those that are under it, to whom I shall direct a few things:

First,

First, When any are troubled with blaſphemous thoughts, let it be conſidered *in what ſtate and temper their Body is*: if it be diſtempered with *Melancholy* (as is moſt uſual) then the Preſcription of an able *Phyſitian* is neceſſary in the *firſt place*, without which he that would ſpiritually adviſe or counſel, ſhall but *beat the Air*, and his words be ſo far from the faſtneſs of Nails, that they ſhall be as Wind. I have known many under great complaints and fears by reaſon hereof, that have been cured by *Phyſick alone*: for when (in this Caſe) the *Fewel* is withdrawn, the *Fire* goes out; correct the Melancholy Temper that gives the Devil this advantage, and the Trouble will ceaſe.

Secondly, It is of great Conſequence to underſtand the *Nature of theſe Temptations*: if the tempted could ſee theſe to be their *Sufferings*, rather than their *Sins*, they would with greater eaſe bear it as an *Affliction*. And to thoſe that *complain*, *abhor*, *reſiſt* and *pray* againſt them they are not *Sins*, no more than when an *Harlot* layeth her Child at an *Honeſt* Womans Door, that Child is to be reckoned as the Fruit of her Wickedneſs. A Gyant may daſh the Son againſt his Father, but ſo far will the Father be from imputing it as *rebellious Inſolence* in his Child, that he will pitty him the *more*, as ſuffering by a *double* Injury; for 'tis not only againſt his *natural Affection* and Reverence to his Parent, but 'tis a *bodily hurt* beſide: thus will God much more pitty his Children under theſe Sufferings.

Thirdly, We muſt not ſuffer ſuch thoughts to *lodge* in us, but before they ſettle (if poſſible) we muſt *repel* them: as *Abraham* drove away the Fowls that came down upon his Sacrifice. I know the Tempted will ſay, this advice is not *Practicable*, they find theſe thoughts ſwarm about them as *Bees*, and when one is driven *back*, another ſtraight *comes* in its place. But to them I Anſwer, that blaſphemous thoughts are repelled *two* ways: (1.) By *ſtout and reſolute reſiſtance*. This though it do not *extinguiſh* them, nor free us of the trouble, yet it keeps them from *ſetling* upon us, and us from the *Guilt* of them. (2.) By *Diverſion*, which the work of a lawful *Imployment*, or *good Society*, and other *Diſcourſes* may do; this may give ſome eaſe from the Moleſtation, and the other preſerves us innocent.

Fourthly, In Temptations to Blaſphemy, *confident Refuſals* do better then *Diſputings*; here we are to reſiſt with Courage, and a *Holy Contempt* of Satan: if we be too timerous and fearful, he inſults

Fæda Tentatio magis vincitur fugiendo quam aggrediendo. *Gerſon ten. 9. Col. 976.*

sults the more upon us: as Dogs when they are observed, follow the Passenger with greater eagerness and noise. *Abhorrencies* and *positive Discharges* (like that of Christ in the same Case, *Get thee hence Satan*) do *more* for us, than to *debate* the matter with him.

CHAP. XX.

The Nature of Idolatry. Satan's Design to corrupt the Worship of God. The Evidences thereof, with the Reasons of such endeavours. His general Design of withdrawing the Hearts of Men from God to his Service. The Proof that this is his Design, upon whom he prevails. That Professions and Confidences are no Evidences to the contrary. His deceit of propounding Sin as a small Matter. The Evidences of that Method, and the Reason thereof.

THus have I considered the Temptation as *Blasphemous*. I proceed next to consider it as *Idolatrous*, the words ἐὰν πεσὼν προσκυνήσῃς, if thou wilt fall down and worship, do give us the true *Notion* of Idolatry. The Word which we call Worship comes from κύω, which signifies to kiss, or from κυὼν which signifies a Dog, both being to the same purpose, and signifying any *action of reverence* by which we signify the *respect of our Minds*: to kiss the Hand, or to Fawn as a Dog, are Gestures which express the Honour we would give, and being applyed to Divine Worship before, or with respect unto an *undue Object*, is *Idolatry*; and as such, doth Christ reject it in his Answer, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* We worship God, when in Ways and Actions commanded or prescribed, we testify our *belief* and resentment of his *incommunicable Attributes*. It is Idolatry, when either we use the *same* Actions of *prescribed* Worship to that which is *not God*, or when we testify our *respects* to the *true* God in an undue way of our *own devising*. Here might I take occasion to shew the Vanity of the Popish Subterfuges, their distin-

distinction of *Latria* and *Dulia* is (as Dr. *Moore* observes) hereby overthrown: Satan doth not here set himself up as the *Omnipotent God*, for he acknowledgeth one Superiour to himself, in that he confesseth that the Power he had of the Kingdoms of the World *was given to him*, *Luke* 4. 6. and therefore not the *Latria*, but the *Dulia* is required of him; and yet *this* Christ *denies* him as being *Idolatry*, in that no *Religious Worship* (for that must needs be the sense of his Answer) *is due to any but God alone*. Their other distinction of worshipping *an Idol*, (Saint, Angel, Cross, &c.) and *before* such a Creature, is also hereby crushed (as is commonly observed;) for what the *Evangelist Matthew* expresseth by προσκυνήσῃς μοι, *Luke* calls ἐνώπιόν μου, *before me:* so that the Scripture makes no difference betwixt these two, shewing it to be Idolatry to use religious Worship to *that* which is not God, or *before* it, but these things I shall not prosecute, keeping therefore to my design I shall observe.

Mystery of Iniquity. lib. 1. cap. 9.

Musculus in loc.

Perkins in loc.

That it is one of Satan's great designs to corrupt the Worship of God. Obs. 7.
That this is so, will appear,

First, If we consider what *varieties* of Worship hath been in the World. God gave a *fixed* and stable Law, and yet this so little prevailed, that Men were upon new Inventions *presently*. I shall not need to reckon up the (almost numberless) varieties of this kind among the Heathen. The Instance is plain enough, in those that professed the name of the true God, they were still changing for *new Fashions* in Religon, borrowing *Patterns* from their neighbours, so that if there were but a new *Altar* at *Damascus*, or a new Idol in any strange City, they must presently have the like, till (as the Prophet tells them) *according to their Cities so were their Gods*. He that will call to mind, that the Husbandman did first *sow good Seed in his Field*, and that there is such Varieity of *Tares* and false Worship, notwithstanding the plain and positive Command of God, fixing and determining his Worship, must needs conclude that an *Enemy*, Satan hath done it.

Secondly, If we call to mind, how in all Ages there hath been a *constancy* in this inconstant Variety, we hear of it among the *Heathens*. We read enough of it among the *Jews*, and when they were out of the humour of more shameful *Idolatries*, they yet corrupted the Worship of God by their *Traditions*; and of these they were so *fond*, that they caused the Law of God it self to give place to them, and made it *void* by them. The

times of the Gospel were not free; though Christ came to seek such Worshippers, as should *worship him in Spirit and in Truth*, yet before the *Apostles* Deaths, while yet they were perswading to the contrary, there arose up some that corrupted the Worship, by leading the People back again to the *Jewish Ceremonies*, and others laboured to bring in *worshipping of Angels*, and at last to *eat things offered to Idols* with greater defilements. Since the Apostles days the same Design hath been carried on in the Churches. *Rome* hath patched together a great deal of *Jewish* and *Heathenish* Ceremonies; and when the *Man of Sin* shall be revealed, yet an higher Flood of such Abominations is to be expected. Who hath wrought all this but Satan? this is still the same design, and though the work be not in *all parts* like it self, yet the whole of it evidenceth the working of the *same* Spirit in all.

Thirdly, Let us observe how *early* this began. We cannot say, but that in the days of *Adam*, (who doubtless had received particular Commands from God, in which he would not fail to instruct his Children;) they were seeking to themselves *many Inventions*. *Gen.* 4. 26. At the Birth of *Enos* (as some conjecture) there were such defilements brought into use in Worship, that *Seth* had respect to it when he called his Son *Enos* Sorrowful, as *lamenting* that *Prophanation* which was then begun in *calling upon the Name of the Lord*, for so do many interpret that Passage, which in our English we read thus, *Then began Men to call upon the Name of the Lord*, the word in the *Original* is הוחל, which signifieth both to *prophane*, and to *begin*, and may be as properly translated, then *prophaned they in calling upon the Name of the Lord*. And there are several reasons that move learned Men to fix upon this Translation: As (1.) That it is not probable that Men began *then* to call upon God, or *publickly* to do so (as some would interpret) and *not before*, as the present *English* would imply. (2.) That Age was noted as corrupt, and therefore it is noted (as a rarity) that *Enoch* walked with God. (3.) The *Rabbins* generally translate חלל to Prophane; but if we should grant the present *English*, *Then began Men to call upon the Name of the Lord*, It would imply that the Worship practised by *Adam* and *Abel* had *been corrupted*, and now it was *restored* again and reformed, which will make the Corruption of Worship to be yet more early. And after that we read of corruption crept into the Family of *Seth* (as well as now in the Family of *Cain*) so that the Worship of God stood not long in its Honour,

Drusius. Lightfoot. Tremel. &c.

Gen. 6. 2.

nour, though *Adam* and *Seth* were alive to instruct them; which shews that it was a rebellious departure from the way, fomented and brought on by the malignant Spirit Satan.

Fourthly, But to make all sure, the Scripture lays all these kinds of corruption of Worship at *Satan's* Door. The defilements of Worship taught in *Thyatira* by *Jezebel*, are called the *depths of Satan*; the Corruptions introduced by *Antichrist*, are from *the workings of Satan*. What was promoted by false Apostles to that purpose they had it from their great Teacher Satan, who *transforms himself* for such ends *into an Angel of Light*: so that nothing can be more plain than that this is an old and constant Design of Satan.

Rev. 2. 24.
2 Thess. 2. 9.
2 Cor. 11. 13, 14.

The particular ways by which Satan effects this Design I shall not now touch, but shall in lieu of that give you the reasons of his endeavours this way.

First, He knows that this is a Sin of an *high provocation*. Worship is the proper *Tribute* that is due to God, and 'tis peculiarly his *Prerogative* to *prescribe* the way and manner of it; neither of these *Honours* will he *give to any other*, but will express his jealousy when any invasion is made upon these his *sole Prerogatives*. Now his Worship cannot be corrupted, but *one* of these at least will in some *degree* or other be *touched*. If we set up *another Object* of Worship, we *deny* him to be *God*: if we worship him in a *way* of our *own invention*, we *deny* his *Wisdom*, and set up our selves above him, as if we could *order* his Worship *better* than he hath done in his *Word*.

Secondly, If the Worship be corrupted, all the *Exercise* of the Affections of the Heart, and all the *Service* it self is *lost*, and become unacceptable; he knows that such Worshippers shall meet with this Answer, *who hath required this at your hands?*

Thirdly, Corruption in Worship, Satan by long experience knows to have been the ground of those *hatreds*, quarrels, persecutions and troubles under which the Church hath groaned in all ages, every *difference* imposing their way and *perswasion* upon all *dissenters*, to the *disturbance* of *Peace*, breach and decay of *Love*, hinderance of the growth of *Piety*, to the *biting* and devouring of one another.

Fourthly, Besides God is provoked by this to *leave his Sanctuary*, to remove his Glory and his *Candlestick*; to make his Vineyard a desolation, and his Churches as *Shiloh*.

Fifthly,

Fifthly, Satan is the more induſtrious in this, becauſe his ways are capable of many *advantages* to further his deſign, and many *ſpecious pretences* to cover it. In *Col.* 2. 8. he made uſe of *Philoſophy* to corrupt Religion, and by unſound Principles of ſome Heathens famous for that Learning, introduced *worſhipping of Angels*; what that could not effect he laboured to perform by the *Traditions of Men*, and where that came ſhort, the *rudiments of the World* (the Moſaical Ceremonies were ſo called here, and in the Epiſtle to the *Hebrews*) were his Engine by which he battered the plain Worſhip of the New Teſtament. And as to pretences the Apoſtle doth there, and elſewhere note, that *Deceny* and *Order*, *Humility*, *Wiſdom*, and *Self-denyal*, are things very taking, and yet uſually pretended for ſuch bold *Innovations* as may corrupt the pure ſtreams of the Sanctuary.

Applic. Hence may I leave with you a few Memorials.

Firſt, This may make us *jealous* of any alterations in the way of God's Worſhip. We have reaſon under the moſt plauſible pretexts to ſuſpect the hand of Satan, becauſe 'tis one of his main buſineſſes to corrupt the Worſhip.

Secondly, This may juſtify thoſe that out of a *conſcientious fear* of complying with Satans deſign, dare not admit of a *Pin in the Tabornacle* beſide what God hath preſcribed, nor leave behind a *Shoe Latchet* of what he hath enjoyned.

Thirdly, This will tell us that that Worſhip is *beſt* and *ſafeſt* that hath *leaſt of Mixture* of *humane Invention.* We cannot offend in keeping cloſe to the Rule, though the Worſhip thereby become more *plain*, and not ſo *gorgeous* in outward appearance. We may ſoon *overdo* it by the leaſt *addition*, and cannot be ſo certain of God's *acceptation*, as we are of pleaſing the *Senſes* of Men by ſuch introducements.

This motion of Satan, *Fall down and worſhip me*, is now in the laſt place to be conſidered as a particular inſtance of Satans *general* deſign, *of drawing the hearts of Men from God, his Service and ways, to the pleaſures of Sin:* as if he ſhould ſay to him, *follow my advice, give up thy ſelf to my Service, and thou ſhalt be gratified with all the delights that the World can give thee:* to this doth the bait here offered moſt fitly agree. Hence Obſerve,

Obſ. 8. *That it is Satans general deſign to withdraw the hearts of Men from God, that they may be enſlaved to him in the Service of Sin.*

That

That the Devil doth level all his endeavours to this, cannot be doubted: For (1.) he hath a *Kingdom* in this World, from which he is denominated the *Prince of this World*. And this is not only a rule of *Exteriour* force, such as Conquerous have over their captivated Slaves, who are compelled to subject their Bodies, while yet their minds are full of hatred against him, who hath thus forced them to subjection; but it is a rule over the *Hearts* and Affections of Men, working in the *Children of Disobedience* a love and liking of these ways, and begetting in them the *Image* of Satan; so that what work he imposeth they are pleased withal, and *love to have it so*: Therefore he is not only called their *Prince*, but their *God*, and their *Father*; *Ye are of your Father the Devil*, in that with a kind of *inward devotion* they will and endeavour to perform the *Lusts* which he propounds to them.

Secondly, This Kingdom is *contrary* to God's *Spiritual* Kingdom; that being of Darkness, this of Light: and it is managed by Satan with an envious competition and *Corrivalship* to that of God; so that as God invites Men to the Happiness of his Kingdom, and sends his Spirit in his Word and Ordinances to perswade them, Satan doth the like, he sends out his Spirit which the Apostle calls *the Spirit of the World*, 1 *Cor*. 2. 12. and imploys all his Agents to engage Men for him; he *requires the Heart* as God doth, he promiseth his *rewards* of Pleasure, Honour, Riches, if they will fall down and worship him. Now 'tis so natural to prosecute an *Interest* thus *espoused* in a way of *opposition*, especially to any other that set up for themselves in a contradictory Competitorship, that the very natural Laws of Satans Kingdom will engage him to stand up for it, and to enlarge it all he can.

Those upon whom he prevails are of two sorts.

First, Some are *visibly* in his Service: these answer the Character which was given of *Ahab*, 1 Kings 21. 20. *Who sold himself to work Wickedness in the sight of the Lord.* The *first* expression shews, that such are *wholly* in Satans Power and Dispose, as things *sold* are in the Possession and Power of the *Buyer*, they are at Satans will; if he say to them, *Go, they go*: and if he say, *Come, they come*: their Bodies and Spirits are Satan's, they are not their own: and they are his for the ends of Sin, for that imployment only, so that they are *wholly corrupt and abominable*. The *latter* expression that he did so in the *Sight of the Lord*, manifests their *shameless impudency* in Sin, that they *declare their Sin as* Sodom, *and hide it not*,

that

that they do not Blush, but openly wear the Devils Livery, and avouch his Service: As the *works of the Flesh are manifest*, so these in their practice of such works, are *manifestly* Satans Subjects. These kind of Men are frequently in the Old Testament stiled *Sons of Belial*, a name very significant, shewing either their *devoting* of themselves to the Devils Service, in that they reject the Yoke of God's Law, in that they *break his Bonds, and cast his Cords from them*, or their *Pride* that they will have none above them, not considering that there is a God, or that the most High rules, or their *aversness* to what is good, being *wholly unprofitable, and to every good work reprobate.*

בליעל *vel a* בלי *non et* עיל *Jugum absque Jugo, vel a* בלי *non &* על *supra, vel a* בלי *non &* יעל *profuit homo inutilis.*

Secondly, Some are *secretly* his Servants, they come to the Devil (as *Nicodemus* did to Christ) by Night; they will not openly profess him, but yet their hearts are wholly his: such are called by the name of *Hypocrites*. The Pharisees and Scribes seemed to declare for God, called themselves *Abrahams Seed*, Fasted, gave Alms, made long Prayers; and yet were a *Generation of Vipers*, and *of their Father the Devil*. The secresy of this underhand engagement to Hell is such, that many who are in a league with the Devil, and at an agreement with Death, do neither know nor believe it concerning themselves. For,

First, This private Covenant may be, where there are the greatest seeming *defilements* of Satan, and high *Professions* of Service to God. The Pharisees (as have been said) were the Devils Servants, under all the fair shew they made of Religion, and zeal for the Law, and yet when Christ plainly told them that they were not *Abrahams* Seed, but the Devils Seed, they with high indignation and scorn throw back the accusation to Christ, *Thou art a Samaritan, and hast a Devil*, we are *Abraham's Children*; so little believed they the truth when it was told them.

Secondly, This may consist with some *designement* and intention to give God Glory. The *Jews* though they submitted not to the Righteousness of God, yet (by the Testimony of *Paul*) they had a *Zeal to God*. The very Heathens that sacrifice to Devils, had not *formal* intentions so to do, as appears by their inscription on the Altar at *Athens*, Acts 17. 23. *To the unknown God*. The true God, though unknown, they propounded as the Object of their Worship; yet falling into those ways of devotion which the Devil had prescribed, these *intentions* could not hinder but that they became his *Servants*.

Thirdly,

Thirdly, Men may be Servants to Satan under great *assurances* and confidences of their *Interest* in God; many go to Hell that have lived with *Lord, Lord* in their Mouths; those mentioned in *Esa.* 48. 2. that had no interest in Truth and Righteousness when they solemnly sware by the name of the Lord, yet *they called themselves of the Holy City, and stayed themselves upon the God of* Israel.

If it seem strange to any that these Professions, Intentions, and Confidences are not enough to secure Men from this charge, but that they may be secretly Slaves to Hell. I Answer, Object.

First, That those do not necessarily conclude that the Heart of such Men is *right with God.* Formality, natural Conscience, and the power of Education may do much of this: for though we grant that such are not *conscious* to themselves of any real design of serving Satan, yet they may either so far miss it in the *way* of their Service, offering that as well pleasing to God, which indeed he hates(and that through wilful and affected Ignorance;) as those of whom Christ speaks, *Joh.* 16. 2. that should think the *killing* of God's Children a peice of acceptable *Service*; Or they may be so mistaken as to the *Sincerity* of their Hearts, that they may think they have a design to please God in doing of what he requires in order thereunto, when indeed it may not be singly *for God,* but *for themselves* that they work, in a self-gratification of their *natural Zeal* for their way; or their *Esteem*, Credit, and *Advantage* may privately influence them, rather than a *Spirit of Life and Power.* *Answ.*

Secondly, The *work* which they do, and the *Ends* they serve, will be evidence against professions and intentions. 'Tis a sure rule, that *the work shews to whom Men are related as Servants*, and it is laid down as a certain *Standard* to measure the Hearts of Men by, when pretences and perswasions seem to carry all before them. Rom. 6. 16. *His Servants ye are to whom you obey.* 1 Joh. 3. 8, 10. *He that committeth Sin is of the Devil: in this the Children of God are manifest, and the Children of the Devil*; that is, when it becomes a question to whom a Man belongs, whose Child and Servant he is, it must be determined by the works he doth: if he engage in the ways of Sin, he is of the Devil, let him profess what he will to the contrary. This same Ballance Christ useth to try the truth of the *Jews* pretences to God, Joh. 8. 34. *Whosoever committeth Sin, is the Servant of Sin*; they boasted high, but he shews them that seeing their designs and works were Hatred, Envy, Murther, *&c.* which are

apparently from Satan, it was evident they had learned these of him; and he concludes by this proof, ver. 44. *that they were of their Father the Devil.* Thus may we say of those that pretend they honour God, they defie the Devil, they intend well, if yet they give themselves up to the pleasing of the Flesh, if worldly minded, if they live in Pride, Strife, Envy, Maliciousness, &c. which are works of the Devil, it is not all their pretences that will intitle them to God; but they are (for all this) the Devils Servants, as doing his works.

Applic. This may put Men upon enquiries, who are ye for? whose Servants are ye? There are but two that can lay claim to you, and these two divide the whole World betwixt them, there is no state of *Neutrality*, you are either God's Servants, or the Devils, ye cannot serve them both; now if *the Lord be God, serve him.* Satan's Service is Base, Dishonourable, Slavish; the Service of God, Freedom, Honour, Life and Peace: there is indeed no comparison betwixt them. Happy then is that Man that can say the Lord is his Lot and Portion, that can come into God's Presence, and there in his Integrity, avouch the Lord for his God; that can stand upon it, *My Soul hath said unto the Lord, thou art my God,* and *I have none besides thee; other Lords have had dominion over us, but we will make mention of thy Name only.*

This Temptation though it were in it self horrid, and as a Brood of Vipers knotted together, which at once could send out several stings, and make many wounds (as hath been noted;) yet in the way of propounding, Satan seems to insinuate the *largeness* of his proffer, and the *smalness* and inconsiderableness of the Service required: as if he should say, *See how free I am in my Kindness, I will not stick to give thee the Kingdoms of the World, and the Glory of them, and all this for so small a matter, as bowing before me, or doing me a little Reverence.* This gives us to Observe,

Obs. 9. *That when Satan doth design no less than to enslave Men to his Service, yet he will propound Sin as a small thing, or but one act of Sin, as a thing not valuable, to engage them to him.* Not but that he desires to run Men to excess in Wickedness, and delights to see them with *both hands earnestly* work Iniquity with *greediness*; yet where he sees the Consciences of Men squemish, and that they cannot bear Temptations to open and *common* Prophaneness without danger of *revolt* from him, there he seems *modest*, and requires but some small thing at least at first, till the ways of Sin become more

familiar

familiar to them, and then when they can better bear it, he doubles the *tale of Bricks*, and with greater confidence can urge them to things of greater Shame and Enormity. That this is his way, appears,

First, From the common Argument which he useth at first to those whom he would draw off from a more careful Conversation which is this: Do such a thing, it's but for *once*, and but *little*, others do *the like* and demur not; or the *best* do as great matters as this comes to; 'tis but a small thing, considering the *Strait* or the *Advantage* that may accrew. This is his usual *Note* to *candidate* Iniquity, as experience of all doth testify.

Secondly, That this is so, is also evident from a Consideration of the several *ways* and courses of Sinners. Some are tempted and overcome by *one kind* of Sin, and *not at all* urged to others. Some go to Hell in a way of Covetousness: Others are pretty unblameable in most of their carriages, but are overcome by a proud Humour: Others are given to Drink, and yet will not Steal nor deal falsely: Others take a more cleanly way to Hell, rely upon their own Righteousness, or are engaged in Error, and their Life otherwise smooth and fair. The *Jews* in Christ's time were only engaged against Christ, and for their Traditions, but not molested with Temptations to open Idolatry as formerly. Those who are Ignorant, are not troubled with Temptations to despair, or inward Terrours. The Reasons of his dealing thus are these;

First, He sees that one Sin *heartily* prosecuted, is enough to signify *Homage* to him, and to give him Possession. As we take Possession of Land by a Turf, or a Twig: so by one Sin admitted with *full* purpose of Mind, Satan is let into the Heart. As a Penny will be sufficient earnest for a Bargain of a thousand Pound: so may one Sin be a *Pledg* or earnest for the *whole Soul* in a *League* with Hell.

Secondly, He knows that one Sin persisted in may be enough to *destroy* the Soul; as one *Wound* may Kill, one *Leak* may sink a Ship.

Thirdly, He knows that one Sin *breaks* the *Covenant* of God, and turns the Heart from him, if Men *give* up themselves to it.

Fourthly, One Sin *wilfully* pursued, makes a Man guilty of the Breach of the *whole Law*, it destroys love and respect to God,

 under-

undervalues his Authority, contemns his Threatnings and Promises.

Fifthly, One Sin is enough to make *way* for *more*, where Satan would have more, yet at first he is pleased with it as a *hopeful* beginning; it makes room enough for the Serpents Head, and then he will afterward easily wind in his whole Body.

Applic. This may warn us not to be imboldned to any Sin by the plea of *diminution*; not to venture because it may seem little, or be but for once. A true Christian should be a perfect *Universalist*, he should be universally *against all Sin*, and universally *for All Duty*.

CHAP. XXI.

Of Worldly Pleasure. Proofs that this is Satan's great Engine. What there is in Worldly Delights, that make them so. Counsels and Cautions against that Snare.

I Come now to the Argument which Satan used for all this, *All these things will I give thee*; he casts a Golden Apple before him, and seeks to entangle him by Worldly Greatness and Delight. I shall not examine how true or false Satan spake, when he called all these things his, and that he could give them to whom he would, 'tis enough for our purpose to take notice of his pretence, so far as might make his Offer probable, and then observe,

Obs. 10. *That the great Engine which Satan useth to draw away the Heart from God to his Service, is Worldly Pleasures and Delights.*

I shall first shew, that this is Satans great Engine, and then explain what is in it, that fits it so much for his purpose. The first of these is evidenced by these particulars.

First, The Scripture doth particularly note to us, a *Deceit* or Guile to be in Worldly Pleasures. Christ, in *Matth.* 13.22. speaks of the *deceitfulness of Riches*; and that deceit is expressed by such a word

word as signifies *a drawing out of the way*, a misleading; so that he means not the *uncertainty* of these delights (in which sence 'tis said, *that Riches take themselves Wings and fly away*,) which often disappoint and deceive the expectations of those that do most hug them. Nor can this be understood of Riches in an *active sense*, as we attribute deceit to Men, who as rational agents can *contrive* and devise Snares; but it only means that these are so *Objective*, as things that are *abused* by Satan, to *delude* and betray the Sons of Men. And these are so frequently made use of by him for such purposes, and with such advantages of Power and Provocation, that Christ elsewhere (*Matth.* 19. 23.) speaks of it as a thing almost impossible, to have Riches and not to be ensnared by them: *A rich Man shall hardly enter into the Kingdom of Heaven*, which *Mark* and *Luke* express by an affectionate amazement, *O how hardly can a rich Man be saved*!

ἀπάτη, ab ἀ priv. & πάτος via.

Secondly, These are Satans *great Net*, which incloseth Multitudes; a *general* Bait, by which most are hooked into the Service of Sin. Most Temptations come from this Ocean, as Springs from the Sea; *the Lust of the Flesh*, *the Lust of the Eys*, *the Pride of Life*, have their Original from the *World*, 1 *Joh.*2.16. Christ speaks of this *Mammon of unrighteousness*, as the only thing that stands up in competition for the Hearts of Men against God, *Matth.* 6. 24. and the Apostle 2 *Tim.* 3. 4. reckoning up the various ways of particular Lusts, as Covetousness, Boasting, Pride, Blaspheming, *&c.* concludes them all under this, *that they are lovers of Pleasures more than lovers of God*; shewing us thereby, that though the Lusts of Men might run out *diverse* ways, and be exercised upon diverse particular Objects, yet they all borrow their *Original* from Worldly *Pleasures*, and their design is nothing but that in the general. Hence is it that some make the World the great *Traytor* to God; for though they reckon up *three* great Enemies to God and Man, the *World*, the *Flesh*, and the *Devil*, yet *these three agree in one*, the *pleasing of the Flesh* is the great *end* and desire of natural Men, the World is the *Store-house*, from which Men draw out several Pleasures according to the several ways they take in gratifying their Lusts and Humours, and the Devil is only officious to help all this forward, by inticing and perswading them to *make* these *provisions for the Flesh*. And who can think other, but that this must be Satans great *Engine*, when (as hath been said) first, the World, and the Pleasures of it, is the *sum* of all Iniquity, containing in it

it *virtually* or *actually* the Transgression of the whole Law, the *root* it is *of all evil*, 1 *Tim.* 6. 10. all prophaneness against God, all neglect of Duty, all Outrage, Wrong, or Injustice to Man, may (and usually doth) spring from hence, insomuch that some have particularly traced it through *every* Command of the *Decalogue*, and found it guilty (either as *Principal* or *Accessary*) of every Iniquity. (2.) Our thoughts may be the more confirmed in this, when we see all Men *intangled* by it: for albeit that *some* Temptations seem *directly* to carry Men *from a love* or care of the World, as Despair, terrours of Mind, voluntary Humility, neglecting of the Body, and others of the same kind; yet if the matter be considered, the truth in hand cannot be *prejudiced* by such an objection. For (1.) those who seem in *distress* of Conscience most to *loath* the World, were yet *first* entangled by it, and the consideration of that *Guilt* (whether at present justly, or unjustly charged upon them) is the usual *occasion* of these troubles. And (2.) those who seem to *undervalue* Money, Riches, Plenty, *&c.* are (it may be) no less Slaves to *other* Worldly Lusts; for Pleasures of the World *comprehend* whatsoever may arise from *any* thing that is in the World, to the delight of Life. Honour, Pride, Ambition, Prodigality, are *worldly Lusts*, as well as Covetousness, and desire of Power or Rule. And those that seem to deny themselves of *faring deliciously*, or *wearing soft Rayment*, may be as much distressed with an inward desire of *Applause* and Honour, as those that would gratify their *Senses* are by sensual Lusts.

Thirdly, How much the World stands Satan in stead, may be observed from the *force* of that Temptation, upon those that have very much *engaged* in their *Profession* of the ways of God; it hath often fetch'd off those that seemed to have given up themselves to God. *Demas* was once commended by *Paul* as his Fellow-Labourer, *Philem. v.* 24. yet at last it so prevailed upon him, that he complained, 2 *Tim.* 4. 10. that *Demas had forsaken him*, and turned his back upon his Profession, and so far (if *Dorotheus* do him right) that he became an *Idol-Priest* in *Thessalonica*, the cause of which horrid Apostacy was his *love to the present World*. *Balaam* seemed resolute not to act any thing against *Israel*, yet the *ways of unrighteousness* so far blinded him that *he taught* Balak *to cast a stumbling block before the Children of* Israel. The *highest* of nominal Professors noted by the *thorny ground*, in *Matth.* 13. 22. who seemed to differ from the good ground, only in this, that their

Fruit

Fruit was *green* and not *ripe* (as *Luke* expresseth it) *they brought not Fruit to Perfection:* They were *choaked* in these fair beginnings and offers for Holiness, by the *Cares* and *Pleasures of the World.* All Ages abound with instances of this kind. *Æneas Sylvius* preached against the *Pope*, set up the Council above him, commended the *Germans* for opposing him: but Preferment made him alter his note, and at last he became *Pope* himself. *Bonner* the Persecutor seemed at first a *good Man*, a Favourer of *Luther's* Doctrine, but advancement changed him to a bloody *Woolf*, a cruel *Tygar*. *Spalato* forsook *Popery*, but (missing those Dignities which he aimed at in *England*) was upon hopes of greater preferment, induced to lick up his Vomit, and to own *Popery* again. How many Examples have we of those who the *higher* they grew in the World, became more *careless* of Religion; as *Sixtus Quintus*, who went as fast *back* in Religion, as he went *forward* in Promotion: so that he that at first entring into Orders, had a *good hope* of his Salvation, by that time he came to be *Pope*, he became so wicked that he *despaired* of Happiness.

Fourthly, This Temptation is one of Satan's *last Refuges*, and often prevails where *Persecution* cannot. The Thorny-ground-hearers were above those of the Stony-ground in this, that they stood out the *Storm*, and bore the *scorching Heat* of Persecution, but then the *World choaked* them. Sad experience tells us, that Churches that did thrive and grow as the *Palm-tree* under their *Pressures*, were spoiled by *ease* and *plenty*, which so cherished the Seeds of Pride, Vanity, and Contention, that they grew up a-main, and did more to their desolation, than the cruelty of all their feircest Enemies. *Julian* who by the greatest Art and Policy, studied to overthrow the Christians name, so observed this, that he made it his rule, *rather to corrupt Men by Honours, then to compel them by Torments:* we have also found that though the *Romans* Synagogue joyn *force* to *Subtilty* in the advancement of their *Dagon*, yet they have still looked upon *this* Temptation of the *World* as most likely to *gain* the Hearts of their rational opposers: *Cruelty* could over-aw the *Sensless* Multitude, and could take out of the way those of whose opposition they were affraid, but it seldom with success, wrought upon Persons (guided by Light and Conscience) to a *compliance*, that would *hold* long: for though at first some good Men were *over-awed* to make subscription and to recant, as it did with *Bilney*, *Bainham*, *Cranmer*, and several others; yet upon the work-

Honoribus magis Homines provocare quam tormentis cogere studuit. *Nazian.*

Fox Acts and Mon.

working of *Conscience* (after the stound and dazle of the Temptation was over) they *recoiled* so resolutely upon them, that they lost more than they gained that way: But those that were willing to *nibble* at preferments, became theirs *wholly*. Thus they set upon *Luther*, *Galeaceus Carracciolus*, *Dr. Taylor*, and a great many more though to no purpose, for they were ready to bid their *Money perish with them*, and to bid defiance to their Favour as well as to their Frowns. Notwithstanding they have made many real *Conquests* by this Weapon, and accordingly this is reckoned among the Temptations of greatest force, Heb. 11. 37. *They were stoned, they were sawn asunder, they were tempted*, that is, by the Pleasures and Preferments of the World: it seems the Holy Ghost would point at this (how fair and plausible soever it be) as one of the Devil's most powerful Engines.

Next I promised to discover what it is in the World which makes it so fit for Satan's designs.

First, The World brings or affords fit matter to be made the 1 Joh. 2. 16. *Fewel* of Lust. For this reason the Apostle in the place aforecited forbids us so earnestly to love the World, or the things of the World, because there is nothing in it which is not *improveable*, as an occasion, or Provocation to Lust, *Whatsoever is in the World is Lust of Flesh* or *Eyes* or *Heart*; and there is no Lust but it may be furnished with a proper Object from hence, the Appetite, Senses, or Affections fetch all their delights from hence.

Secondly, Besides the common *Materials* of Sin that are digged out of this *Mine*, the World hath something of an *aptitude* in it to tempt. Not that it hath *properly* and formally, *insidiationis animum*, an *active* Subtilty to lay snares for Men, but yet it is not so *purely passive*, as to make it altogether Innocent. There is something of a *Curse* upon it, ever since by the fall of Man, it was loosned from its proper primitive ends; and as the Devil spake by the Serpent, so doth he urge, speak, tempt, and insinuate *by the World*, so that it is still an occasion of danger to us, and hath a special advantage over our affections upon several accounts. As (1.) in that it is in its self *lawful* to be used. (2.) In that it is *suitable* to our desires and tempers. (3.) In some respects it might be *necessary* and advantageous for the *comfort* of Life, for the support of Families, and to enable us to be helpful to others. (4.) It is *near* to us, under our Eye, we have familiar converse with it, it is still with us. (5.) We have a *natural propensity* to be in love with it; the Flesh would

fain

fain be pleaſed, and nothing is more anſwerable to it than the pleaſures of the World. We need not wonder then, when we ſee it ſo highly *captivating* the affections of Men, and leading them bound in *Chains* and Fetters: Some make it their *God*, *Gain* is all their *Godlineſs* and Religion; they ſeek their *Portion in this Life*; this is their *Treaſure*, and here is their *Heart*, and it would be no leſs wonder if Satan ſhould be guilty of ſo much overſight, as to neglect the uſe of an Inſtrument which is every way ſo fitted for his purpoſe. Pſal. 17. 14.

Thirdly, Beſides this fair proſpect which it gives to Sin, it hath an *enmity* to God and his ways, which is no leſs advantagious to the Devil: This is poſitively affirmed *Jam.* 4. 4. the *Friendſhip of this World, is Enmity with God*; not only is this true in a lower ſenſe, as a *hinderance*, being backward and averſe to it, but it is a *direct* oppoſition and contrariety to God and his Service; its *drawing* back and hindring, is charge enough againſt it: for it (1.) *withdraws thoſe* thoughts, affections, time, care, and endeavours, which ſhould be laid out upon *better* things, ſo that Holineſs muſt needs be obſtructed, dwindle and decay by it. (2.) It *hinders* the *influence* of Heaven, it ſhuts out the light *cauſally*, quencheth and reſiſteth the Spirit, and *meritoriouſly* alſo it provokes God to withdraw, to remove his Glory, and to give over his ſtriving with them: But the contrariety that it hath to all the *parts* of Holineſs is yet more, Chriſt notes it *Matth.* 6. 24. Theſe *two Maſters*, God and the World, are *contrary* in their *Deſigns*, in their *Commands*, in their *Natures*, ſo that it is impoſſible for any Man to ſerve them both: they *both* require the *Heart*, and they *both* require it to contrary and *incompitable* Services and Ends: Theſe then are ſuch Maſters, as would be *Domini in Solidum*, Maſters of the whole. Now there cannot be *two Maſters* of *one thing* in that ſenſe, neither (if there were) could the Hearts of Men ſerve theſe different commands, but their work would neceſſarily engage their affections to one only; they would *either love the one and hate the other, or hold to the one and deſpiſe the other*: This very conſideration (if there were no more) doth render the World a deſirable Inſtrument for Satan. *Grotius* in loc.

Fourthly, In all this the World hath ſo many *Cunning Diſguiſes*, and plauſible *Shifts*, that it becomes thereby wonderfully ſerviceable to Satan. 'Tis the perfection of wicked *Policy*, to manage wicked deſigns under *plauſible* pretences; theſe the World hath in

readiness, when 'tis accused of *Rebellion* and Treachery against God; The pleas of *Necessity*, of Prosecution of a *lawful* Calling, of *providing* for a Family, of not *neglecting* the benefits of God, of *chearing* the Heart, and taking the Comforts of the Labours of their Hands, and a great many more, are ready *excuses* to ward off the force of the convincing Word: these the Devil drives home, and *fastens* them into such *strong perswasions*, that the deluded Sinner cannot see the *danger* that is before him, nor the Spiritual *Adultery* or *Idolatry* of his Soul, in his excessive love to Worldly Pleasures.

Fifthly, The World hath also a Spiritual *Fascination* and Witchcraft, by which (where it hath once prevailed) Men are *inchanted* to an utter *forgetfulness* of themselves and God, and being drunk with Pleasures, they are easily engaged to a madness and height of Folly. Some like foolish Children, are made to keep a great *stir* in the World for very *trifles*, for a *vain shew*; they think themselves great, honourable, excellent, and for this make a great *bustle*, when the World hath not added *one Cubit to their Stature* of *real* worth. Others are by this *Circe* transformed into *Savage* Creatures, and act the part of *Lyons* and *Tygars*. Others like *Swine* wallow in the Lusts of uncleanness. Others are *unmanned*, putting off all natural affections, care not who they ride over, so they may rule, or be made Great. Others are taken with *ridiculous Frenzies*, so that a Man that stands in the *cool shade* of a sedate composure would judg them out *of their wits*. It would make a Man admire to read of the Frisks of *Caius Caligula*, *Xerxes*, *Alexander* and many others, who because they were above many Men, thought themselves above *humane Nature*; they forgat they were *born*, and must *die*, and did such things as would have made them (but that their greatness over-awed it) a *laughing-Stock* and common scorn to Children. Neither must we think that these were but some *few* or rare instances of worldly *intoxication*, when the Scripture notes it as a general distemper of all that bow down to worship this *Idol*. They *live without God in the World*, saith the Apostle; that is, they so carry it as if there were *no* God to take notice of them, to check them for their madness. *God is not in all his thoughts*, saith *David*, *Psal.* 10. 4,5. The *Judgments of God* are far above *out of their Sight*, he puffs at his Enemies, and saith in his Heart, *he shall never be moved*, &c. The whole Psalm describes the Worldling, as a Man that hath lost all understanding, and were acting the part of a *Frantick Bedlam*; what then can be a

more fit Engine for the Devil to work with, than the Pleaſures of the World?

I ſhall briefly apply this to *two* ſorts of Men, thoſe that are *ſtraitned* with want and neceſſities, and thoſe whoſe *cups run over*, having all *that their Heart can wiſh*. *Applic.*

Firſt, To thoſe that think their *meaſure* of outward Comforts *little*, I would from the Doctrine now explained, tell them that they have not ſo much cauſe to *vex* and diſquiet themſelves for their *Poverty*, or *Troubles*, as they apprehend. The World is not ſo deſireable a thing, as many dream; did but Men conſider how great a *ſnare* it is, and what *dangers* attend the fullneſs of it, they would not ſo earneſtly *covet* it, nor ſo paſſionately *lament*, when it flys from them. If thou haſt ſo much Godlineſs as can *quiet* thy Heart in a contented enjoyment of thy *little*, that *little* which thou haſt, is *better than great riches of the wicked*: thou little knoweſt from *what Pride*, Inſolency, Contempt of God and Men, and many other Temptations and Luſts God doth *preſerve* thee, by *denying* thee Earthly things: thou art now (it may be) often *looking* up to God, *ſtriving* to believe his Word, often *examining* thy Heart, *labouring* to live upon God, and his Allſufficiency, *looking* after the Bread that endures to Eternal Life; when if thou hadſt the Temptations of *Plenty* (it may be feared) thou wouldſt be *another Man*, and be carried away to forget God, to be careleſs of Holy walking, and ſo make way for Bitterneſs and Sorrow at laſt.

Secondly, I would alſo caution Poor Men not to *enlarge* their deſires too much after the World, but to fear the Temptations of the World; it is not only a *ſnare* to thoſe that *enjoy* it, but to thoſe that *want* it: for while they admire it, and engage their Affections for it, it enſnares them in *ſinful undertakings*, they are tempted to *Lye*, *Cheat*, *Diſſemble*, to *uſe unlawful Shifts*, to *Rob*, *Steal*, *over-reach in Bargaining*, and to *neglect* the care of the Soul in all. Let ſuch call to mind (1.) that often the Providence of God doth of purpoſe *thwart* and croſs the deſigns of ſuch, ſo that though they toyl and ſweat, running from Market to Market, *riſing early*, *and ſitting up late*, yet he *blowes* upon their gettings, and they wither to nothing, *while it is yet in their hand*; or if they ſeem to keep them longer, yet all the end they make with them, is but to put them into a *bag with holes*, *they periſh by evil travel*, *Eccleſ.* 5. 14. (2.) They often are at a great deal of labour in purſuit, and then when the deſired object

is *within their reach*, they are overwhelmed with their *disappointment*, as if Providence designed to *mock* them for their Folly. This is excellently set forth, in the *Emblem* of a Man *climbing* up a Rock, with great labour to reach a *Crown* that hung upon the *Precipice*, who when he had stretched himself to *grasp* it, falls down and *breaks his Neck*. (3.) And when they do by great toyl *rake* together an *heap* of Riches, they are *starved* frequently in their Plenty, and so cursed that they have no more *than the beholding of their*
Eccles. 5. 11. *Goods with their Eyes*, in that God denies them a *Heart to use them*. (4.) Their gettings allay not their Thirst for more, *He that loveth Silver, shall not be satisfyed with Silver*, Eccles. 5. 10. (5.) Often they are given as a *scourge* and Plague; as the *Quales* given to the *Israelites*, *came out of their Nostrils*. The wise Man notes it, Eccles. 5. 13. *Riches are kept for the Owners thereof to their hurt*.

Secondly, To those that *have the delights* of the World, plentiful Estates, full Tables, beautiful Houses, rich Tradings, Honours and Dignities: I would desire to give the greatest caution, that they take heed to themselves, because they *walk in the midst of Snares*. These should consider (1.) that the great God hath laid most serious charges upon them, *not to love the World*, but to withdraw their Affections from it, nay to be *Crucified* to it, as to any captivating delight, and to *use* it with such an *Indifferency* of mind, that they should be in their deportments towards it, as *if they used it not*. (2.) They should have their danger *in their Eye*. How careful is he of his steps, that knows he walks in the midst of *Serpents* which are ready to sting him; the thoughts of this should blunt the edg of our Delights. If you were at a Feast where you knew there were poysoned Dishes, you would be affraid to eat any thing. Do you think that Captain *Smith* when he was taken by the *Salvages* of *America*, and had plenty of Meat set before him (which he knew was given to fatten him, that he might be better Meat, when he was killed) had any Stomack to Eat or to Drink? Was that Feast pleasing to him that sat under a *sharp Sword* hung over his Head in a *Horse Hair*, when he expected every moment it should fall upon him and kill him? Such are great Men, rich Men; with what fear and care should they use these things, when they know there is hazard of mischief from them upon every occasion? How much doth Christ speak in that one Sentence, it is *easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven?* He means not that 'tis *absolutely*

ly impossible, but *extreamly difficult*, and the difficulty lies in the hinderances which their Riches casts before them. (3.) They should carefully consider, for what *ends* God gives these, and to what *use* they are to be put. Rich Men are but God's *Pursers*, they do but *carry the Bag*, and what is put therein, for *publick uses*; if accordingly, as faithful Stewards, they lay it out upon those that have need, they shall *make Friends of the unrighteous Mammon*, and it will turn to a Spiritual Account: but if they think that all is for themselves, and so shut their Bowels, and Purses from others, then they carry the *Bag* no otherwise, than as *Judas* did, and will be easily perswaded to *sell* Christ and Heaven for a *little more* of Earth.

CHAP. XXII.

Of Christ's Answer in the general. That these Temptations were upon design for our Instruction. Of the Agreement betwixt Ephes. 6. *and* Matth. 4. *The first Direction. Of couragious Resolves in resisting Temptations. Its consistency with some kind of fear. The necessity of this Courage. Wherein it consists; and that there is a courage in mourning Spirits.*

THese Answers of Christ to the several Temptations (which are now to be explained) are *different* as to their *matter*, yet the *general Purport* of them being the same, I shall therefore handle them together. They may be considered two ways.

First, As they are fit and pertinent answers to particular Temptations, of *Distrust*, of *Presumption*, of *Debauching* the Heart by *Worldly Delights* to the Service of Satan; and thus may they be useful in their consideration, to those who are directly moved by Satan to such Sins. And when at any time we are tempted in straits; to *cast away our reliance* upon the careful Providence of God, we may look upon Christ's Answer, that *Man's Life* doth not so depend upon the *usual means*, but that any other thing blessed by

Divine Appointment may be useful to that end. When we are enticed to *presume of extraordinary* supports; then by Christ's Example the Temptation may be resisted by considering, that however God be to be trusted, yet he is at no time to be *tempted by unnecessary expectations* in the *neglect* of the ordinary means. If our Hearts be wooed *by Worldly Delights* to *cast off our care of God* and Religion; we may then call to mind, that this is *abominable Idolatry*, and so may we turn off our Hearts from sinful compliance, by charging our Souls with the opposite Duties, upon a true discovery of the vileness and inconvenience of the transgressions urged upon us.

But Secondly, They may be considered as they give *Instruction* for the management of our *Spiritual Armour* against all Satan's Wiles in the *general*, and in this Sense I shall endeavour to open them, laying down first these two Conclusions:

First, That the *whole business* of these Temptations, as permitted to Satan, and submitted unto by Christ, was certainly upon *design*. The same Wisdom that contrived the wonderful method of the Salvation of Men by a Redeemer, did also order these Temptations; for else Christ could have *prevented* them, or by a Divine Authority commanded *Silence* to the Tempter, and by his Power might have chased him away. As Christ told *Pilate*, *Thou couldst have no power at all against me except it were given thee from above*; thereby manifesting that his Suffering was from an higher design than he was aware of: so might he have said to the Devil, *Except this had been designed by an Eternal Counsel, thou couldst not have made this attempt.* So that we must look further for the *spring* and rise of this, than to any supposed *occasional outbreaking* of Satanical malice upon him.

Secondly, That this design, however it touched upon the Person and Offices of Christ, as Mediator and second *Adam*, (for thus it became him to overcome the Enemy at the same Weapon, by which he overcame our first Parents, and by this Personal Experience, to be fitted with feeling compassions to the tempted) yet was it wholly *for our sakes*, as may appear by *two* things.

First, In that Christ (if his answers had only concerned himself) might have given *other fit replies*, to the *first* Temptation, *of turning Stones to Bread:* he could have retorted the Argument upon Satan, (as *Hierom* and others observe) *If I am not the Son of God, 'tis in vain to require a Miracle of me; If I am, 'tis in vain to tempt me,*

Si ad Imperium ejus lapides possunt fieri panes, ergo frustra tentas, si autem non frustra, Filium Dei suspicaris.

Or

Or he might have anſwered, *That as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf, and that by this Divine Power he could ſuſtain himſelf without Bread.* To the *ſecond*, it might have been a ſufficient anſwer, to have *excepted* againſt his *unfaithfulneſs* in citing that Teſtimony out of *Pſal. 91.* where, by diſcovering his *wilful omiſſion* of the Clauſe, [*in all thy ways*,] *He ſhall keep thee in all thy ways*, his Temptation might have fallen to the Ground, as no way encouraged from that Promiſe. To the *third* might have been returned ſuch anſwers as theſe, that *Satan's offer was a Lye, that it was not in his Power to diſpoſe of the Kingdoms of the World: That theſe were Chriſt's already, that theſe were vain Arguments to draw him from the Glory of an Heavenly Kingdom*; and finally, *that of all Creatures Satan* (being God's ſworn Enemy) *had leaſt reaſon to expect Divine Honour.*

Muſculus in loc.

Secondly, In that all Chriſt's Anſwers were from *Scripture* (which is properly, a *Light to the ſteps of Men*) and all theſe Scriptures cited, ſhew *Mans Duty*; he ſaith not, *the Son of God ſhall not live by Bread alone*, but *Man lives not by Bread alone*; he ſaith not, *Chriſt muſt not tempt, but thou (Man) ſhalt not tempt the Lord thy God*, &c. By all which we may diſcern, that Chriſt anſwered, not by Arguments *peculiarly agreeable* to his *Perſon* and *Nature*, but by ſuch as ſuit the *general ſtate of God's Children.* And this certainly was for our advantage, he conquered with ſuch Weapons; not for any *neceſſity* that he had to take that courſe, but for the *need that we had of ſuch inſtruction*; for hereby we ſee, that Satan is *conquerable*, and alſo *how* we muſt uſe our Weapons. In this alſo he left us *an Example, that we ſhould follow his ſteps*: as *Gideon* ſaid to his Souldiers, *as you ſee me do, ſo do you likewiſe.* Thus as it were doth our Lord ſpeak to us, *for your ſakes ſuffered I theſe Temptations, that I might teach your Hands to war, and your Fingers to fight; for your ſakes I uſed theſe Weapons of yours, rather than my own, that I might ſhew you the uſe of your Sword and Shield, and how your Adverſary may be overcome by them:* dealing herein with us, as a *Maſter* at Arms, ('tis *Muſculus's* Compariſon) who for the better inſtructing and animating of his *Tyro*, takes rather his *Diſciples Sword*, than his *own*, to beat his Adverſary withal; minding not only the *Conqueſt* of an Enemy, but alſo the *encouragement* of a young Souldier.

Vide arma quibus tibi non ſibi vicit. *Ambr.*

Hæc armatura non tam Chriſto Filio Dei quam nobis filius Tyrunculis convenit, uti tamen ille voluit, ut nos ſuo doceret exemplo, perinde atque ſi fortis quidam Gygas gas hoſtem non ſuis, ſed tyrunculi ſui armis feriat & proſternat. *Muſculus.*

If any carry a ſuſpition in their Mind, that Chriſt had not our inſtruction ſo much in his Eye as hath been ſaid, becauſe he gives not ſuch *particular Inſtructions* for our ſpiritual Welfare, as the Apo-

ſtle

ſtle in *Epheſ.* 6. expecting, that our Saviour ſhould have been more *punctual* in making particular *Applications* from every part of his carriage to our uſe, and drawing out from thence ſome *poſitive concluſions* or draughts of the way and *manner* of reſiſtance; they may know, that there is no other difference betwixt *Epheſ.* 6. and *Matth.* 4. than there is betwixt *Precept* and *Example*. What the Apoſtle there preſcribed in the Theory, here Chriſt teacheth in the Practice; here we have in their *uſe*, the *Girdle of Truth*, the *Shield of Faith*, the *Sword of the Spirit*, the *Helmet of Salvation*, and all the other parts of that Armour; and withal we may know, that this is a far more advantagious way of teaching young Beginners, to let them ſee things in a plain Example, than only to give general Precepts. But beſides, we are to conſider that Chriſt did many things, the meaning whereof the Diſciples then preſent with him, did not know as yet, neither was it expected from them that they ſhould (like to what he ſaid to *Peter*, Joh. 13. 7. *What I do, thou knoweſt not now, but thou ſhalt know hereafter*) but were intended to be laid up *in ſtore* to be more fully made uſe of, as *after-directions* ſhould come in to give them information. He therefore that had purpoſed to give further light in this matter by his Apoſtle and Servant, was now doing that which his deſign led him to in his Perſonal Actings, with a *ſecret reſpect* alſo to thoſe Inſtructions which he intended *after* to *communicate*. We have then no reaſon to be jealous that theſe Temptations were not intended for our uſe, but the more to aſſure our ſelves that it was even ſo, becauſe we find that thoſe very *Weapons* which here Chriſt in his own Perſon *weilded* againſt Satan, are afterwards *recommended* to us.

Having thus laid the Foundation, we muſt then (if we will Imitate our Captain) carefully obſerve his *deportment* from point to point, that we may draw out thoſe Inſtructions which he intended for us.

And the firſt thing that I ſhall take notice of, ſhall be the *Courage* and Magnanimity of our Leader; he had endured Temptations *forty days and nights before*, and yet he keeps the Field without any appearance of *ſhrinking* or running away; Satan no ſooner tempts, than he is repelled. From this Conſideration we have this Inſtruction,

Direct. 1. *That he that would ſuccesfully reſiſt Temptations, muſt not fly, but with a couragious reſolve ſet himſelf to oppoſe.*

Christians are apt to *fear*, when Satan comes up against them, and ready to *turn* their Backs: As the *Israelites* were dismayed at the appearance of *Goliah*, and fled before him. But if we would conquer, we must (as *David*) go out against him in *the name of the Lord*: to this we are called, 1 Cor. 16.13. *Stand fast in the Faith, quit your selves like Men, be strong*: and Ephes. 6. 14. *Stand, having your Loins girt with Truth*, &c. This Courage recommended is not a *Contempt* and negligent slighting of Danger, nor is it a *bold adventurousness* upon occasions of Sin; it is an *Holy, humble Courage*, and doth admit of a *threefold* fear.

First, Of a *fear of Sin*, that is, a *hatred* of it. We must fear Sin as the greatest evil: this is no *Cowardice*, but tends to the *strongest resolution*, and highest endeavours against it. From this Principle is it, that Men oppose Sin as their *Mortal Enemy*, and excite their utmost Courage to fight against it. As the *Philistines* being affraid of *Israel*, and yet hating to serve the *Hebrews*, mutually encouraged one another, *Be strong, and quit your selves like Men, O ye Philistines*. A fear of hatred begets boldness.

Secondly, Courage admits of a *preventing* fear, and a provident avoidance. *Occasions* of Sin are to be fled, we are not with greater earnestness called upon to stand, than we are warned in this case, *to fly*. So the Apostle often, *fly Fornication, fly Idolatry, fly youthful Lusts*. *Occasions are best opposed by flying*, where *Calling*, and *Duty* doth not *engage*. Prov. 4. 14. *Enter not into the Path of the Wicked, and go not in the way of evil Men*. He fights best, that flies most, where necessity doth not bid him stay.

1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22.

Thirdly, It also admits of the fear of an Holy *Jealousy*; such a *Distrust* of our selves, as puts us to seek to the *Rock which is higher than we*, for shelter. God calls us *to turn into our strong hold*, and to *lay hold upon his Strength*. 'Tis rashness or desperateness, and not true Courage, to adventure our selves without our Guard or Shield. But however we must *fear* Sin, *suspect* our Strength, and fly *Occasions*; yet *Satan* we must not fly. Here we are bid to stand, for these Reasons,

First, 'Tis Impossible to fly *from him*. He can follow us where ere we go: if we go to *Holy Assemblies*, he can come thither: If we shut up our selves in our *Closets*, he can meet us there: If we betake our selves to a *Wilderness*, or to a *Croud*, to be sure he will find us out.

Secondly, We are expresly charged to *make resistance.* Jam. 4.7. *Resist the Devil.* 1 Pet. 5.9.—*whom resist.* This plainly speaks positive endeavours and opposition on our part.

Thirdly, A *fainting* fear is an unbelieving *Distrust* of God's Power, as if he were not *able to save to the utermost*, and of Christ's compassionate tenderness, as if he would not *succour those that are tempted.*

Fourthly, Our fainting makes Satan *insult.* He triumphs when we turn our Backs, and besides hath the greater advantage to wound us or to tread us down at Pleasure. 'Tis observed, that God provides Armour for *Head* and *Breast*, and all the *fore-parts*, by a Sheild in case of Resistance: but if we fly (so little encouragement is there for cowardice) there is no *Armour* for the *Back.*

Fifthly, 'Tis most suitable to Christian Courage to *dye in the place*, and to put it to the utmost hazard rather than to yeild. According to *Vespasians* Motto, *Oportet Imperatorem stantem mori.* Every Christian should say, *shall such an one as I fly?* One that hath given up my name to God; one that hath professed Holiness afore Men; one that hath so many advantages for resistance, and such sweet encouragements from a Victorious General.

Quest. But the great Question is, What is this *fear* that is *forbidden*, and the *Courage* which is *enjoined?*

Answ. *Answ.* The fear forbidden is an unbelieving *weakness* and *pusilanimity*, through which, as hopeless of success, Men *throw down their Weapons*, and yeild themselves up to Satan, when the Hearts of Men fail them to the giving up of the Victory.

Spiritual Courage (on the contrary) is a *serious resolve of fighting it out in the Strength of the Lord*, and it consists of these *two* parts.

First, A Sincere Resolution to be on *Christ's side* against all Iniquity, a deliberate unfeigned determination to stand for God and his Holy ways, against Satan and Sin. (1.) The ground of this determination, is a *conviction* of the *evil of Sin*, even to an *hatred* of it. He that hath not throughly weighed the Misery of living in Sin, and fully purposed within himself to forsake it, can have no true Christian Courage when it comes to a pinch. (2.) From this ground, he lays himself under *solemn engagements* to Christ his General (as Souldiers list themselves under their Captains) that he will *follow him* and observe his Commands; he gives up himself to God by Covenant: So that now he is no longer *his own*, but Christ's

Christ's Servant, bound for his work. (3.) And this with such or so much *belief* of his Promises for Aid and Victory, that he hath some *Hopes* or Expectations at least, that God may at last so assist him, that he may attain to some *real degree* of the Mortification of the *Flesh with the Affections and Lusts thereof*.

Secondly, The second part of this Courage consists in a *suitable management* of this undertaking. Courage is not only seen in the *first onset*, but in the *Prosecution* of the Warfare: and this lies in *two* things. (1.) When there are *real indeavours* against Sin (answerable to this undertaking) in all ways of striving to oppose it: when Men do not engage against Sin with *big words* only; or as the Children of *Ephraim* (who arming themselves and carrying Bows, seemed to have stout resolves, but then *turned back in the day of Battel*,) but with real and *consciencious wrestlings*, setting themselves with all their might and care against every Temptation, and studying to *pursue* the Victory (where in any degree 'tis obtained) to a greater height. (2.) When these endeavours are sincerely *persisted* in, without being *quite wearied out* or utter fainting, so that it never comes to this (though they may be sometime under Satan's feet) that they *relinquish* their *first solemn Engagement*, or repent of their undertaking, and then turn their backs upon God, *listing* themselves under Satan's Colours; such a fainting as this would bereave Men of their Crown: *Ye shall reap in due time if ye faint not*, Gal. 6. 9. Upon this hazard are the Children of God cautioned, Heb. 12. 3. *lest ye be wearied, and faint in your mind.* (3.) There is also a particular kind of courage expressed in an *holy and humble contempt* of Satan's Suggestions, when after all means used, they *cease not* to be troublesome: this is not to slight *Sin*, but to slight *Satan*, who though he is resisted, ceaseth not to molest. *Capel* Tempt. Part 2. c. 9. *Ames* Cas. Consc. *lib.* 2. *c.* 18. §. 14.

I shall particularly apply this first Direction (1.) to those that propound *Ease* to themselves in their Race, or Warfare (which is a thing impossible to one that doth the work of a *Souldier*,) not considering, that work and couragious endeavours do abide them. (2.) To those that pretend themselves Christ's *Souldiers*, Courage and Christian Magnanimity is your *cognizance*; by this must you be known. How do ye *stand?* what are your *resolutions*, and undertakings? Those Christians that have *Joy and Peace in believing*, can more easily satisfy themselves in this, but those that fight in *Tears and Grief*, in disquiets and troubled Thoughts, are apt to *Applic.*

conclude themselves *unbelieving*, because they are *fearful*; or to think, that they look not up to Jesus, the *Author and finisher of their Faith*, because they *apprehend* themselves weary and *faint in their Minds*. For the ease and help of such, I shall shew in a few things, that there is as *real* a Christian Courage in such *Mourners*, as in some that sing *Songs* of Triumph.

First, 'Tis a *real* courage and undertaking against Sin, for any to resolve his *utmost*, out of *detestation* of it, before he can *satisfy* himself that God will accept of it. To oppose Sin under such a discouragement, or at such a venture, is a *couragious hatred*; and yet so do these Mourners.

Secondly, To be under *continual grievings* because of *miscarriages*, so that other things of *outward enjoyment* cease to be *pleasing*, is a couragious hatred; but this is their case.

Thirdly, To *wrestle* against Sin under *high discouragements*, when afflicted and tossed, when Satan runs upon them, and shakes them by the Neck, and yet they *continue* their wrestling and withstanding, as they are able. This is faithful resistance, *a resistance unto Blood, striving against Sin*, Heb. 12. 4. that is (if that expression be proverbial, like that, *ad Sanguinem usque*) they resist Sin faithfully, under great *Hazards* and *Inconveniencies*, even to Wounds and Blood, till they have *broken* Heads and *broken* Faces; and can say to God, though we have been *broken in the place of Dragons*, and have these Wounds to shew, yet *have we not departed from thee*, nor quitted our desires after thee and Holiness, for all these buffetings of Satan: but this is the Character of these dejected ones.

Fourthly, 'Tis a couragious hatred that cannot suffer a sinful *Motion* to fall upon the Soul, but it puts all into a *combustion* within, and raiseth disquiet, for it is an Argument that there is a *contrariety* betwixt the Heart and Sin: but this is their case also.

Fifthly, 'Tis Courage and Constancy to *hold on* in gracious endeavours and strivings; so that when they fall, as soon as they can *recollect* their Strength, they *set on where they left*, and renew the Battel, never *changing* their *first resolve* for Holiness against Sin. This is implyed in the Apostles Phrase of *standing*, Eph. 6. *That ye may withstand, and when ye have done all, to stand.* He is accounted to *stand*, that *runs* not out of the Field, but stands to his Holy Resolve to the last, though the Battel go sore against him by fits: but such are these Mourners.

There is true Courage under Mourning and disquiet of Heart, so that we may say to such, *O thou afflicted and tossed*, fear not, *The Glory of the Lord shall shine upon thee.* They that are weak in this Sence shall be strong as *David.*

CHAP. XXIII.

The second Direction, that Temptations are not to be disputed. The several ways of disputing a Temptation. In what Cases it is convenient and necessary to dispute with Satan. In what Cases inconvenient, and the Reasons of it.

THe next thing observable in Christ's carriage to Satan is this; That Christ (though he rejected every Temptation, by giving a reason of his refusal from the Command of God) did not suffer Satan to *dispute* his Temptations further than the *first Proposal*, and in his Answers he takes no *notice* of the *Reasons* or Motives by which he laboured to make his Temptations prevailing. In the two first Temptations, he gives no reply, to what Satan insinuated by his supposition, [*If thou be the Son of God*;] neither by affirming that he was so, nor discovering to him his *knowledg* of the secret *Subtilty*, which he had wrapt up under these plausible *pretences*. In the third he answers not a word to the *Vanity* and falshood of his deceitful offer of the *Kingdoms of the World*, though (as hath been observed) he might have opposed strong Reasons against them all: and besides, when Satan became Insolent and Impudent in tempting Christ *to fall down and worship him*, he chaseth him away with a severe Abomination, *Get thee hence, Satan.* From which we have a second Direction, which is this.

That Temptations to Sin, are to be opposed by peremptory denials, rather than by disputings. Direct. 2.

This is a Note, which most *Commentators* have on this place; but it stands in need of a distinct Application, because it is not a

Rule ſo *general*, but that the practice of God's Children have made *exception* againſt it. For the clearer Explanation of it, I ſhall

Firſt, Give you the *ſeveral kinds* of diſputings, by which we may ſee that all are not alike: For

Firſt, The ſerious *working* of the thoughts in a *quick denial* of a Temptation with a *reaſon implyed* or *expreſſed* (though it admit not Satan to any further diſpute or Argument) may, *in ſome ſenſe*, be called a diſputing; for the Scripture uſeth διαλογισμὸς for any inward ſerious Thought. *Such* a kind of *diſputing* as this is *neceſſary*; it cannot be wanting to any that refuſe a ſinful Motion, this being (as we ſhall ſee afterward) *one* of thoſe Directions which Chriſt intended us by his Example, and the very thing which Chriſt practiſed in every Temptation: for he contented not himſelf to give a *naked* denyal, but ſtill adds a *Reaſon* of ſuch refuſal. Thoſe who in *general terms* urge that Temptations are not to be diſputed, do not *reckon* this as any diſputing. And others that do (taking diſputing for the refuſal of a thing with a reaſon aſſigned) think that his procedure in the two firſt Temptations, is not *imitable* by us, but only that of the third, wherein he chaſed away the Devil with angry denyal: but the miſtake is obvious.

Secondly, There is a diſputing of *unneceſſary Curioſity* and Conference: this is when a ſinful Motion injected into our Hearts, is not *directly conſented to*; but then inſtead of a *full denyal*, Men begin to raiſe *Queſtions*, and make *Objections* of *leſſer* moment, or ſome *impertinent Quæries* which ſtrike not at the *root*: as one obſerved of himſelf, that inſtead of *denying* a ſinful Motion, he began to diſpute, whether it came from *Satan* or his *own inclination*, and ſo inſtead of *quenching* the Fire, he buſied himſelf to *enquire* whence it came. Men deal with Temptations in this caſe, as they, who being asked whether they will buy ſuch a Commodity, *haſtily anſwer no*, but yet call back the Party again, and *ask* whence it came? or what it muſt coſt? and by ſuch *intanglements* of *Curioſity* engage themſelves at laſt to buy it. *Eve* failed by ſuch an *inconſiderate conference* with Satan, for the *abrupt* beginning of the Serpents Speech [*Yea, hath God ſaid ye ſhall not eat*, &c.] and the ſumming up of the Arguments which prevailed with her to eat [*when the Woman ſaw that the Tree was good for Food, and pleaſant to the Eyes*, &c.] do clearly evidence that there was *more diſcourſe*, than is there expreſſed, and that alſo tending to aſcertain the *Goodneſs*,

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Pleaſantneſs, and *Profit* of the Fruit. This kind of diſputing is always unlawful and dangerous, for it is but a *wanton dalyance* with a Temptation, a *playing upon the hole of the Aſp*, and commonly ends in a ſinful complyance.

Thirdly, There is a diſputing of a *deliberating* and *parlying indifferency*; this is, when the Devil puts a thought of Sin into their Minds, and (while they ſeem not to be forward to imbrace it) leaves it to *further conſideration*, and then they float, betwixt *reſolved* and *unreſolved*, betwixt *pro & con*, being at a great diſpute within themſelves what is beſt to be done, whether the *conveniencies* on the one hand, will weigh down the *inconveniencies* on the other; this in caſes of *apparent* Sin, is a wicked *halting betwixt two*, always unlawful.

Fourthly, There are alſo treacherous *partial arguings*, wherein the Heart *takes part with Satan*. Theſe are thoſe *debates* that are to be found in Natural Men, about the *doing* or *not doing* of ſinful things. This looks ſo like the *Combat betwixt the Fleſh and the Spirit*, that it hath occaſioned an enquiry, how they may be *diſtinguiſhed* each from other. 'Tis generally concluded that in that *ſtrife* of the *Natural* Man, the *Light* of the Underſtanding and Conſcience, gives oppoſition to the bent of the *Affections*, and the *ſame faculties* (though ſanctifyed in part) in the *Regenerate*, are the Parties that give oppoſition each to other; but with this *principal difference*, that in *this ſtrife of the Fleſh and Spirit*, the Man *takes part with God*, whereas in the *other*, the Affections *take the Devils part*, and in a malignant *averſeneſs* to the Light, ſtrive to put it out, and to *get over* the conviction of Conſcience, ſo that the Man *ſtrives to Sin*, and to ſtop the *Mouth* of ſuch objections, as come into the contrary: this kind of diſputing is always ſinful.

Fifthly, There is yet a diſputing in a *ſtrict* Senſe, which is a full and *ſolemn debating* of a Satanical *injection*, by giving it the *full hearing*, and admitting Satan to be a Reſpondent to our objections. Of this it is *queried* how far it may be convenient, and how far inconvenient, becauſe we ſee Chriſt in this place did not *thus* diſpute with Satan; and yet we find *inſtances* in Scripture of ſome Holy Men that have been unavoidably *engaged* to diſpute a Temptation to the *utmoſt*.

To Anſwer this Query, I ſhall Secondly ſhew in what caſes it may be neceſſary or convenient to *enter the Liſts* with Satan in an *Holy arguing*, and in what caſes it is *inconvenient* and dange-

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rous. There are four cases in which we may dispute a Temptation.

First, When the Motion is of things *doubtful* and *disputable*, whether they be lawful or not. Here it cannot be avoided: for albeit (as the Apostle adviseth *Rom.* 14. 1.) *doubtful disputations* are not to be imposed upon others, so as to tye them up to our perswasions, yet in these things every Man (before he can act clearly) is to endeavour his *own satisfaction* in the lawfulness or unlawfulness of the thing, that so he may *be fully perswaded in his own Mind*, ver. 5. And he gives two strong reasons of this, *ver.* 22,23. (1.) From the *rack* and trouble, which otherwise the Man may be put upon, while his Conscience unsatisfied, *condemneth him in that, which* by a contrary practice *he alloweth*: (2.) In that this condemnation of Conscience (while he doth that, the lawfulness whereof he believeth not) is an *evidence* of his *Sin*, as well as an *occasion* of his *trouble*.

Secondly, Disputings have place, when a Temptation hath *taken hold* upon the thoughts, and so far possessed it self, that our *corruption* riseth up in the *defence* of the Suggestion. Satan will not *quit* that hold (though he be an intruder without our leave,) till he be *beat* out of his *Quarters*. The Apostle, *Eph.* 6. implies so much by that expression, of *quenching the fiery Darts* of Satan. It is not proper to understand it of a refusal of the *first* Motion of Sin, (though Interpreters do usually make it comprehensive both of the *keeping* out of the Dart, and the *plucking* it out) because this evidently supposeth, that the Dart hath *pierced* the Soul, and now *begins* to *burn* and enflame, which will require more labour for the quenching of it, than a refusal of the first Motion would put us to. As when Fire hath taken hold upon our Houses, we shall be forced to bring Water for the *extinguishing* of the Flame, which (before it had broke out upon the Building) an ordinary care might have *prevented*. And this we further taught by a distinction which the same Apostle useth in the same place of στῆναι and ἀντιστῆναι, *standing* and *withstanding*. We must keep off the Temptation that it *enter not*, by *standing* against the Assault in a peremptory *refusal*; but if it *do enter*, then we must be put to it, by a force of holy arguing to *pull out* the Arrow, and to *withstand* it.

Thirdly, Much more need have we of disputing, when the present Temptation is a *Motion* of such a Sin which we are *habituated* unto, and have *long practised*, for these kind of sinful Motions

tions are not cast out easily. In this case, *David* adviseth his Enemies, *Psal.* 4. (who had for a long time, *loved Vanity, and sought after leasing*) that by *communing with their own Heart*, and by disputing against their sinful Practices, they should bring themselves under an *Holy awe*, and by that means stop the course of their sinning, *ver.* 4. This indeed is the great thing that Sinners are called to by God, to *ponder* their Estate, to *consider* their ways, to *study* the evil and danger of Sin, to *examin* themselves, and to *reason* together with God about the wickedness and ingratitude of their Actions, and about the contrary loveliness, blessedness and happiness of the ways of God, that so they may be brought to repentance; all which are done only by a *serious arguing* of their case and hazard.

Fourthly, It is convenient, and in some cases necessary to dispute a Temptation which Satan offers to us, *by the Mouths of Men*, who entice us to share with them in their wickedness: for here by *arguing*, we may not only *discourage* their further Sollicitation, and so *free our selves* from the like Temptation for the future, but we also by the exercise of an Holy Charity, endeavour to *pull them out of the Fire.* When *Josephs* Mistress tempted him, he considered that he had to deal both with the *Devil*, and *his Mistress*, *Gen.* 39. 7, 8. and therefore that he might *resist the Devil*, he peremptorily *refused* the Temptation, but that he might *take off his Mistress* from her unlawful prosecution, he *argues* with her about the Ingratitude, Danger and Unlawfulness of such an act, *My Master woteth not what is with me in the House, and he hath committed all that he hath to my Hand: there is none greater in this House than I, neither hath he kept any thing back from me but thee, because thou art his Wife: how then can I do this great Wickedness and Sin against God?* When Sinners do *entice* us to cast in our *Lot amongst them*, *pitty* to them, and *care* of our selves will engage us to *argue* the folly and danger of their ways with them, except they behave themselves as *Dogs and Swine*; their carriage giving us just ground to conclude, that they are so *set on Wickedness*, that it may *endanger* us, rather than *profit* them, to debate with them. And so was it likely, (and the Text seems to hint so much,) that when *Joseph* perceived his Mistress was *resolved* upon the pursuit, and that his reasonings were not minded, he *persisted* in his *denyal*, but *forbore* his *arguings*.

But however it may be convenient to dispute (in the *last mentioned* Sense) in these *four* cases, (and others may probably be added) yet there are cases in which it will be *inconvenient* and hazardous to dispute or argue, and of this order I shall reckon four.

First, It is not safe to dispute the matter, in *vile infectious Temptations*, such as are either *suitable* to our *Inclinations*, or may receive a favourable *aspect* and countenance from the *posture* of our *Affairs* and Condition. These Temptations (even in our debating against them) are like the opening of a *Sepulchre*, which sends forth a *poysonous stream* which may *infect* those that *loath* and resist it. 'Tis dangerous to admit Fire into the same *Room* where there is *Gunpowder*, though there be *no intention* to kindle it. It hath been an old Observation, that the very *confession of infectious Sins*, (though designed to beget shame, and resolution against them for the Future;) have *kindled a new Flame*, by the unnecessary declaration of the *Manner* and *Circumstances*, so that they have returned from the *Confessor more infected* than when they went; and those very Persons whose care it should have been to have put the *highest disgrace* upon Sins, so *confessed*, to the begetting of *loathing*, and abhorrency in the Parties, and themselves have by too *curious* an enquiry received such *Poyson* at the *Ear*, that the *Heart* hath been forthwith *infected*. The like Hazard remains to those that are willing to debate such Sins with Satan; for though they *begin* upon the score of *resistance*, yet the very *dwelling* on such a subject (when admitted to lay it self open) doth convey such *Amorous looks* unto the *treacherous Affections*, that the *Heart* is in danger of a *secret Poyson*. There is no better way in such cases than to *command* all such Thoughts and Considerations *out of our Coasts*, and (as we do, when the City or Town we live in is infected) to withdraw our selves from the air of such a Temptation. We may observe the like care in *Joseph*, though he thought himself concerned at first (as hath been said) to oppose the unlawful suit of his Mistress, yet seeing her desperately set upon her Folly, he *declined* all *Communication* with her, and *would not be with her*, *Gen.* 39. 10. and at last when she caught him by his Garment, *he left it in her hand and fled*, *ver.* 12. He might easily have *rescued* his Garment from her, had he not been aware that his *contesting* against her, might have been an *occasion of ensnarement* to himself. Christ himself, when he was tempted by *Peter* to *spare himself*, (which was a Temptation very

taking

taking to Humane Nature, especially when Suffering, and Death is in view,) is more short and sparing in his reasoning against it, than he was when the Devil tempted him. He gives no positive reasons against it, as he *did* when he was tempted to *fall down and worship the Devil*, but dischargeth himself from any further consideration of the matter by a declared abhorrency of the thing, *Get thee behind me Satan, for thou savourest not the things that be of God, but the things which be of Men.* Which is as if he had plainly said, *this is so apparently from the Devil, and so much abhorred by me (because so suitable to my Condition) that I will not so much as discourse of it, or consider it.*

Secondly, Generally in all Temptations, (though they have not the advantage of our *present, special estate* or *inclination*, as hath been noted) of an *apparent withdrawment from Obedience*, or of things *unquestionably* sinful, it is not convenient to dispute them, but to dismiss them by a *denyal*, except some of the *forementioned* Considerations do alter the case. In *known* cases we need not *parly* but stoutly *deny*. Our resolutions *for Duty*, and *against Sin*, should not be *to seek*: we are certain that Sin is to be avoided, and Duty to be practised, here we should be *peremptory*. *Abraham* being *certain* of Duty, when God called him *to a place which he should afterward receive for an Inheritance*, he disputed not the uncertainty, the danger or inconvenience that possibly might attend his removal, but went out, *not knowing whither he went*, Heb. 11. 8. *Paul* being called by God to preach among the Heathen, though *Flesh and Blood* were ready with Arguments against it, yet he would not so much as *confer* with them, but immediately obeyed, *Gal.* 1. 16. Like instances I might fetch from other holy Men. *Cyprian*, when the President gave it to his own choice, whether he would *obey* or *be put to Death*, commanding him to take it into consideration, he readily replyed, *In re tam Sanctâ non est deliberandum*, that it was not fit to deliberate in so plain a case. Mrs. *Ann Askew*, when at the Stake ready to be burnt, a *Pardon* was offered by the *Lord Chancellor*, she would not so much as *look* on it, but returned this Answer, that she came not thither *to deny her Lord and Master*. *Bishop Hooker* in the same Condition, had a Box laid before him with a Pardon in it, which when he understood, (he was so affraid of *tampering* with a Temptation) he cryed out, *If ye love my Soul, away with it; if ye love my Soul away with it.* And many others there were in all ages, so far from *accept-*

Tentatus a Satana cum nullum evadendi modum sentis, simpliciter, claude oculos, & nihil responde, & commenda causam Deo. *Luther*, *tom.* 3. *f.* 396. Sicut tutissimum est Canem latrantem contemnere, & præterire, ita una vincendi ratio est contemnere rationes Satanæ, neque cum iis disputare — Satan nihil minus ferre potest quam sui contemptum. id. *tom.* 3. *f.* 376. *Ames* Cas. Consc. *lib.* 1. *c.* 6.

ing such *unlawful deliverances*, that they would not take into consideration the unrighteous terms upon which they might have escaped.

Thirdly, When a Temptation, after *all means* used, continues to be *troublesom*, and is rather an *annoyance* than an *infection*, then must we not *dispute* it, but by an Holy Contempt *despise* it. Temptations to *Blasphemy* are oft of this nature (as hath been noted in its place) and there are other things, by which Satan creates to God's Children great disquiet, while they in the mean time abhor the Sin, and cry out of the Tryal. Here when the *Messenger of Satan* will not *depart*, 'tis an advice that hath the general approbation of Holy experienced Men, that we should *despise* the Temptation, as an approved way to our quiet and ease; for while we think to repel such assaults, by *strugling* with Arguments, we do but *increase* the force of them: as he that thinks to *shelter* himself against the Wind, by holding up his *Cloak before him*, doth but derive upon himself a *stronger blast*.

Fourthly, In Temptations of *inward* trouble and *terror*, it is not convenient to dispute the matter with Satan. *David* in *Psal.* 42. 11. seems to correct himself for his mistake, his Soul was *cast down within him*, and for the cure of that Temptation, he had prepared himself by Arguments for a *Dispute*; but perceiving himself in a wrong course, he calls off his Soul from disquiet, to an immediate application to God and the Promises, *Trust still in God, for I shall yet praise him*; but in *Psal.* 11. 1. he is more *aforehand* with his work, for while his Enemies were acted by Satan to discourage him, he *rejects* the Temptation at *first*, before it setled upon his thoughts, and chaseth it away as a thing that he would not give ear to: *In thee Lord do I put my trust*; *how say ye then to my Soul, flee as a Bird to your Mountain?* And there are weighty *reasons* that should disswade us from entring the lists with Satan in Temptations of *inward* trouble, As (1.) the *determination* of the *Sincerity* of the Soul and its converted state is a Question of no small *difficulty*, a *knotty* Controversy, more intricate and abstruse than those Controversies that in the Schools are of greatest Name for difficulty: for this is lyable to more *weighty Objections*, and stands in need of *nicer distinction*. As Dr. *Goodwin* Observes; *They that converse with dejected Spirits, find so much quickness and nimbleness of reasoning, turning every way to ward off the force of an Argument brought for their consolation, that even wise and able Heads are oft put*

Child of Light *cap.* 7. *p.* 41.

to a ſtand, and know not what to anſwer. Would it then be fit to give Satan this advantage? or to admit him ſo far into our reaſoning? He that will *invite* Satan to ſuch a conteſt, ſhall be ſure to have his *hands full.*

Secondly, This kind of Temptation doth uſually *diſable* Men for arguing; it oftentimes *confounds* the Brain, *ſtupifies* the underſtanding, and *weakens* the Memory. *Heman* complains of himſelf as *diſtracted by terrors. Job* calls himſelf *deſperate.* Such Perſons are not ſurely in a fit caſe to manage a Temptation with ſo cunning a Sophiſter as Satan.

Thirdly, If they deſcend into the Battel, he is not only *too ſtrong* for them, but commonly after a while, they *take Satan's part* againſt themſelves, and comply with him, concluding againſt their own peace.

Fourthly, There is alſo a *better* way at hand than to enter into a Diſpute, and that is, *By going to God by a preſent Faith, Love or Repentance, when the truth of any of theſe is queſtioned.* It is a difficult *task* to prove ſome time that *former* acts of Faith, Love or other Graces were *ſincere*; this may admit of ſuch objections from a wounded Spirit, that it will be hard to anſwer them; but in this caſe 'tis a nearer way to ſee if there be not *in all theſe complainings,* ſome *preſent* acts of theſe Graces: whether ſuch complainants are not *willing to embrace Chriſt upon any terms, whether they do not hate Sin, whether they would not unfeignedly be reconciled to God,* &c. It oft falls out that this doth ſtay the trouble, when examinations of former acts do nothing for them. Some Men are at more pains (as one ſaith) to repair and fit an *old Building,* then would ſerve to rear a *new one.* Yet muſt it be *remembred,* that though it were the *beſt courſe* to reſiſt Temptations of this nature at *firſt,* by *avoiding* unneceſſary *diſputings,* notwithſtanding when this (as I noted before of other Temptations) hath *ſeized* upon the heart and taken poſſeſſion, then ſhall we be forced to fill *our Mouths with Arguments,* and whether we will or no, muſt we undergo a Conteſt: As we ſee in *David* who when his troubles had prevailed upon him, was forced to *plead with God, with himſelf, with the Temptation,* and to have recourſe to *former Experience*; *the days of old, and the years of the right hand of the moſt High,* and all little enough.

Thirdly, All that I ſhall further ſay concerning the inconveniencies of diſputing with Satan, ſhall be to give you the reaſons

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manifesting these *unnecessary Communings* with him to be every way hazardous and unsuitable. As,

First, 'Tis an *Honour* to Satan, and a *disgrace* to our selves: Men are loth to be seen contesting with Persons of a far *inferiour rank*; especially in such things which have procured to such, a *noted Infamy*. 'Tis an usual peice of Generosity in Men of Spirit, that they scorn *to strive with a Scold*, *or contend with a Beggar*, *or be found in Company of those that are under an evil name deservedly:* and in matters that are vile and base, 'tis highly disgraceful to admit them to a debate. Such things will either *get* more *credit* than they deserve, while they seem to be countenanced by a dispute, or else shall *communicate* their *discredit* to those that shall shew such familiarity with them.

Secondly, By refusing to dispute Temptations, we raise up in our hearts an *active abhorrency* of them, and by that abhorrency we are *cautioned* and strengthned against them: It must needs *awaken* our hatred into a *present activity* against that Sin, which our consideration at *first view* presents to us so abominable, that it deserves no other *Answer*, but to be *whipt out of our sight*. And when our Heart is thus alarmed, it cannot but stand upon its Guard. 'Tis a course that Holy Men have taken, to keep Men at a greater distance from Sin, to present it as a thing of *greatest abhorrency*, and that is the intendment of that Expression, Rom. 6. 1. *Shall we Sin, that Grace may abound? God forbid.* The *vileness* of that abuse of Gospel Grace, he shews by setting it below the *merit* of any *serious* thought, he sharpens their apprehensions against it, by an out-cry of detestation. The like he doth *Eph.* 5. 3. where he indeavours to set their Hearts against uncleanness and covetousness, by telling them that it was unbecoming Saintship, that such things should be *so much as once named by them.*

Thirdly, Disputing is a *secret invitation* to the Devil to *urge* the Temptation further: we do but *toy* with him, and give him occasion to follow us. *Eve* found the truth of this by sad Experience, she so managed her self, that she plainly intimated she had *a mind to hear what the Devil could say*, for the eating of the forbidden Fruit; and *so* urged the Prohibition of God, and the Threatning, that she sought from Satan a *confirmation* of her secret *unbelief*, rather than faithfully indeavoured a *repulse* of the Temptation; and mentioned the Threatning under such terms of *uncertainty* and *peradventure*, as an *Objection*, which she desired might be *removed*,

rather

rather than from a firm belief of that Death ſpoken of, fortifying her ſelf in her Duty; by all which Satan was ſo encouraged to proceed, that he preſently confirmed her in her Diſtruſt.

Fourthly, Theſe diſputings uſually return *nothing of advantage* to our account, but to Satans. We unneceſſarily enter the Liſts with him, and that upon very *unequal* terms, he being (as *Saul* ſaid of *Goliah* and *David*) a *Man of War from his Youth*, and we but weak unskilful *Striplings*; we go out of our Trenches and leave our Weapons behind us; we expoſe our naked Breaſts to all his Darts, and by *diſcourſing* with him he *gains* time, wherein the *Poyſon* may more powerfully *work* upon our Affections. If he was *too hard* for our *firſt* Parents at this Weapon, we whoſe Hearts are not ſo faithful to God, as theirs in *Innocency*, but *corrupted* by Satan (who hath alſo a Party in us) are not likely to come off with Triumph.

Fifthly, Theſe *preſage* (conſequently) *an overthrow*. A parlying City holds not long out, it implyes in it ſelf an inclination to yield, when Armies are willing to Treat. Daily Examples and Experience of thoſe that give up themſelves to Sin after Communication with Satan, ſadly witneſs this Truth.

The Sum of this Direction is this, that when a Motion of Sin is put into our heart, inſtead of *diſputing* (where it may be avoided) we ſhould peremptorily *deny* it, and ſend it away with an *angry rebuke*, or ſevere Abomination, *I may not do it: how can I do this Wickedneſs? Get thee hence:* or, *The Lord Rebuke thee, Satan.*

CHAP.

CHAP. XXIV.

The third Direction of repelling a Temptation without delay: the necessity of so doing. What a speedy denial doth contain.

THe magnanimity of Christ, and the peremptoriness of his denyal we have noted. We must further observe the *immediateness* of his Answer, he suffered not any of these Motions to stay long with him, here was not a *Cras tibi respondebo, come again to Morrow and I will Answer*; he would not take time with the Devil, but had his Answer ready: no sooner was he tempted, but the Temptation was repelled; for these expressions [*but he answered and said. Jesus said unto him. Then saith Jesus unto him*] shew the *quickness* and speediness of these returns, that he answered presently, forthwith. Hence we have a *third* Direction in our resisting of Satan, which is this:

3. Direct. *Temptations are best answered when they are presently denyed, and forthwith repelled.* The Direction is of great Importance, 'tis not for us to pass by a Temptation with *Silence*, or to defer an Answer; For these Reasons:

First, The nature of Temptations, as *dangerous* or infectious, doth sufficiently inforce a necessity of their *speedy removal*. Things of danger require a *sudden* stop. If *Poyson* be taken into the Body, we *speedily* labour to cast it up, or to overcome it by *Antidotes*. We labour to stay the spreading of a *Gangreen* presently. Who thinks it fit to delay, when Fire hath taken hold upon an House. The very *opportunity* of help, is in the *speediness* of the endeavour. 'Tis too late to bring Water when the House is consumed, too late to apply a Remedy, when the Disease hath conquered. They that consider what a Temptation is, will see no reasen to move slowly in opposing.

— Serò Medicina paratur, cum mala per longas convaluere moras.

Secondly, *Silence encourageth* Satan. 'Tis not with him, as 'tis with Men: 'Tis the Policy of some, to *overlook* their Petitioners, and

and by silence to *scare* them from any further address, but Satan hath more *impudence* than to be put *out of countenance* by delay; and more *active* Malice, than to be *discouraged* by silence; nay it doth on the contrary *imbolden* him. *Modest* requests are disheartned by Silence, but such Motions, which by their *nature imply a disgrace*, and carry no *reason* for their Acceptance, but what they expect to find in the *consent* of those to whom they are made, if they be not presently refused, they give *encouragemeut* to hope for *entertainment*. An immodest request to a chast Matron, if not forthwith expresly abominated, encourageth to further attempts. Sin being so great an affront to an holy Heart, the Motion of it cannot be entertained with Silence, but Satan is imboldned to expect consent in time, and follows his advantage accordingly. He usually *flies* at a *valiant* peremptory resistance; but if the pulse of the Soul beat *slowly* upon the Motion, he grounds his *hope* upon that, and is animated to a further procedure.

Thirdly, Our *wills* are apt to be *inclined* by delay. Though grace have made straight our crooked natures, yet we still carry such a *sway* to our former dispositions, that a small thing (having the advantage of our *natural Bias* and inclination) makes us (like a *deceitful Bow*) turn *to our old stand*. For the *understanding* and *will* of the Regenerate are but *imperfectly* good, the faculties that should obey are *unruly*; in such a case how dangerous may delays prove? Who will suffer a seditious Incendiary in an Army, formerly inclined to Mutiny? Who will permit Leaven to remain in that Mass, which he desires may not be leavened, and not quickly remove it? Who will neglect a spark upon dry Tinder, (that would not have it consumed) and not instantly put it out? If it was so great a mischief to *Eve* in Innocency (as hath been said) to delay her peremptory denial, of how much greater hazard is it to us? *Delays are dangerous*, to a very Proverb, and *Silence* may end in *Consent*.

Fourthly, Silence is also *some degree of consent*. 'Tis strange to find a Man delaying an answer to Temptation, and yet no way guilty of consenting. In things that are to be opposed with care and hatred, no Man can withhold his Hand without blame: he that is not *against Satan* (who is to be perpetually resisted) is so far *for him*, as he is *not against* him. He that *delays* Justice which is due, *denies* it. The Judge in the Parable was called unjust, not because he had devoured the Widows House, but because he deferred to do her right. He that *hinders not* evil when, and as soon as he can,

Differre justitiam est negare justitiam.

Qui non prohibet cum potest, jubet.

doth *command* and approve it. Theſe are received *Axioms* amongſt Men, and have the ſame truth in them, if applyed to reſiſtance of Temptations. And this may further appear by conſidering (1.) The *weakneſs* of the will in the *Regenerate*. When our wills are *really* ſet upon good and againſt evil, yet we cannot ſay, they are *perfectly* for the one, and againſt the other, but that there is ſtill *ſome degree* of averſeneſs to good, and of inclination to evil in our wills, or elſe we ſhould not meet with complainings of *Imperfections* under *ſincere* reſiſtances; as in the Apoſtle, *the evil that I would not, that do I.* (2.) The *Acts* of the will in conſenting may be ſo *ſudden*, ſhort, and quick, that they may be almoſt *inſenſible*, and as forward, and ready as the Motion. (3.) The will may be *interpretatively* voluntary and conſenting, when yet it forms not in it ſelf any *poſitive approbation*; it may be *guilty* in that it doth not *more ſtrongly* and ſpeedily *diſſent*: for the *ſuſpenſion* or negation of the *wills act* (where it ought to act) cannot avoid the charge of *coming ſhort* of Duty.

Fifthly, Not to anſwer preſently, is to *loſe the beſt opportunity* of anſwering. 'Tis *leſs dangerous*, more *eaſy*, more *comfortable* to be *ſpeedy* in denial. The ſooner Fire is put out, or the Diſeaſe is ſtayed, the leſs hurt is done; and 'tis far leſs labour to quench a Spark, than a Flame; to pluck up a young Plant, than an old Standard; to kill the *Cockatrice* in the *Egg*. A Temptation oppoſed *ſpeedily*, is with greater *eaſe* overcome, than after it hath *ſetled* though but a little; for it preſently makes *a Party* within us, our Affections are ſoon engaged, our Underſtanding ſoon bribed; and then we have not only *Satan* but *our ſelves* to oppoſe; and this *ſelf* ſo divided, that when we come to fight, our *Wills* are againſt our *Wills*; our *Affections* againſt our *Affections*; our *Wiſhes* and *Prayers* claſh and contradict each other. As *Auſtin* confeſſeth of himſelf, *I prayed* (ſaid he) *and then feared leſt thou ſhouldſt hear me too ſoon*; *I deſired to ſatisfy, rather than to extinguiſh Luſt.* At the firſt Aſſault, the Soul is oft in a *better poſture*, more unanimous and *conſiſtent* with it ſelf; than is the *golden opportunity* of reſiſtance. For (as* one ſaith) 'tis better to do it while *reaſon is on our ſide*, than when both *Reaſon and Affection* Conſpire againſt us. And Laſtly, It would be more Honour and Satisfaction to us, rather *not to have admitted* ſuch a Gueſt, then after ſuch admittance into our Thoughts, to be forced to *caſt him* out. In the review of our Actions we ſhall have more comfort to have been reſolute againſt any ſin, than to hold our peace.

Ego adoleſcens petieram ate caſtitatem, & dixeram; da mihi caſtitatem, ſed noli modo; timebam enim ne me citò exaudires & citò ſanares, malebam explere quam extingui. *Confeſ. l. 8. c 7.*

* Greenham *on* Pſal. 119. 101. Turpius ejicitur quam non admittitur hoſpes.

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The neceſſity of a quick and ſpeedy rejection of a ſinful Motion is then beyond diſpute, and there needs no more to be ſaid for the explanation of this Direction, but an account of what is *implyed* in a *ſpeedy* denyal; it contains theſe four things.

Firſt, That it muſt *iſſue from a fixed determination* againſt Sin. Some refuſe a Temptation with the ſame Mind, that carryed *Lot's* Wife out of *Sodom*, and are *forced beyond* their own inclination, but theſe go not far till they *look back*; and no wonder: for if he that is *ſincerely peremptory* againſt Sin at the *firſt Motion*, may by the Sollicitation of the Fleſh be inclined *afterward*, there is little expectation that he whom the *firſt Motion finds indifferent*, and but coldly denying, ſhould hold out long. But that *refuſal* that muſt give any *encouragement* to hopes of ſucceſs, muſt be an Anſwer of *holy indignation* againſt the offer of Temptation, and that *confirmed* into a ſerious reſolve of heart not to yeild.

Secondly, This poſitive denyal muſt be alſo *wiſely jealous* of Satan, in Motions that are *unlikely*, or that may ſeem *Light*, little, and not *directly* intended. Though it may be but a *tranſient* Glance, or a thing that is out of *our Road*, yet muſt nothing be *contemned* or undervalued. *Jealouſy* will take notice of *ſmall* actions or *circumſtances*, and no leſs ſuſpitious muſt we be of every proffer made to us, leſt Satan *by any means* get an advantage againſt us.

Thirdly, The refuſal muſt be ſo *quick*, that it may be ready to take the Temptation by the Throat. At the *firſt Motion* or riſing of it in our Mind, we muſt endeavour to ſtifle it in the Birth, that it may be as the *untimely Fruit of a Woman, that never ſees the Sun*; we muſt not give it time to grow up to a *Rod of Wickedneſs*, but muſt nip it in the earlieſt buddings of it. 'Tis the nature of Grace (if we do but faithfully purſue the inclinations of it) to be quick in its oppoſition; ſo doth the Apoſtles phraſe teach us, *Gal.* 5. 17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh*: the Spirit is as *ready* to *repel*, as the Fleſh to *ſuggeſt*; no ſooner doth the one ſtir, but the other is ready with an oppoſition, and the reaſon of it, is from the *active contrariety* that is betwixt them; for ſo the word, ἀντίκειται there uſed, would expreſs it; they are ſworn Enemies, animated by principles of conſtant oppoſition, as *Water* and *Fire* are, which cannot meet in peace together, but a preſent *noiſe* and Combate is raiſed from this *conjunction*.

Fourthly, When this is done, we muſt endeavour to *maintain, and ſtick to our firſt diſallowance*. A Child of God (I know) in ſinful

yieldings of infirmity, may say as the Apostle, *What I do, I allow not*; that is (1.) What he then consents to, he did not *allow* at the *first*, till importunity prevailed. (2.) Though his *Affections incline* to Sin, yet his constant settled judgment is against it; and though he do it, he cannot say he *approves* it. Neither of these are the things I aim at; but this, that as the *first Motions* of Sins are disallowed, we should endeavour to *keep* at that, *to stand our ground*, to withhold the least *after-delight* or approbation; not but that we we must be forced, sadly to acknowledg the real truth of what the Apostle speaks in the place last cited, that these *different principles* (which of them soever carry the Victory) do so *impede* one another, that when grace carries it, *yet it cannot do the utmost it would* or aims at; so that in the *stoutest* oppositions, there may be some *secret* degrees of allowance unavoidably; notwithstanding we must so manage our denyal, that if it were possible we should not afford the *smallest* inclination toward it; the least, the better, and nobler Conquest.

CHAP. XXV.

The fourth Direction. Of repelling a Temptation by Scripture Arguments. Of several things implyed in the Direction. The necessity of answering by Scripture Arguments. The excellency of the Remedy. How Scripture Arguments are to be managed.

Ideo Jesus omnes illas Tentationes solis Sacris Scripturis vicit, ut doceret nos sic pugnare & vincere. *Cajet.* in loc. *Jansen.* &c.

THe next particular in Christ's Answers, to be observed by us, is his *citations* of Scripture, as an invincible Reason against all the Devils Temptations; he beats them all back with this Weapon, *It is written*. That this was written for our learning, and that, otherwise than for our instruction, he lay not under any *necessity* of using this *Method*, hath been evidenced before, and 'tis a thing which all *Commentators* do take notice of. From this we have another Direction, for the right way and order of resisting Temptations, which is,

Direct. 4.

That Temptations are best repelled by Arguments drawn from the Word of God.

For

For the explanation of this, it may be considered what is (1.) *presupposed* in this Direction: for when it is affirmed that we must answer by Reasons from Scripture, this Implies,

First, That Temptations are not to be opposed by *groundless* refusals; 'tis no way safe to say *we will not, because we will not*, nor to insist upon our *own* bare resolve: for this would be *wilfulness*, rather than an *obediential refusal*; and unwarrantable *self-confidence*, rather than an humble *wrestling*. There are some, of whom it may be said, as the Prophet once charged the *Jews*, *Esa.* 22. 11. that when Satan comes up against them, they look in that Day *to the Armour of the House of the Forrest*, they *repair* the Wall, and *cast Ditches* for Fortification; they prepare themselves to the Battel *in their own Strength, but they look not unto the Maker thereof*, to *him who* by his mighty Power *must fashion* our Hearts to resistance. The Vanity of such undertakings is enough manifested in the Event, for commonly such Men go on in a *Bravado* of resolution, but are so *altered* at the *first* appearance of the Enemy, that they *yeild without a stroak*. Who could be more confident than *Peter*, that he would not *deny* his Master, whatever others did, and yet how soon did his Heart fail him? We may warrantably deny a sinful Motion, without being *explicite* in our reason against it, especially in *usual* Temptations and when they *thrust* themselves into our Minds, at such times when our Thoughts are charged with an *attendance* upon other Duties; in which nevertheless the Heart hath a *secret* and implicite regard to the Command of God: But in no case must we go down to the Battel, in the strength of a *Wilfulness*, lest it go against us. And thus do they, who when they are reproved for some miscarriage, as of Drinking, will presently with great confidence make *engagements*, not to drink Wine or strong Drink, not to go into a Tavern or Alehouse, without any *humble respect* to Duty, or the *Power* of God for the Conquest of the Sin: and accordingly we see that usually such Promises and Obligations do not hold; either they *wilfully* break them, or they become sinfully *witty* to make Evasions for the practice of Sin, without the breach of the Oath or Promise.

Secondly, The Direction supposeth that we must deny the Sin with the Arguments of *greatest Strength*, and *Authority*. There were occasions and hints of other Answers to these Temptations that offered themselves in Christ's way, and yet he waves them all, fixing only upon Scripture reasons as the best and strongest. 'Tis no

Christian *Wisdom* to urge those inferiour considerations, of *Shame, Loss, Inconvenience*, &c. Some have no other *reason* betwixt them and Sin, but, *What will Men say? Or, what will become of me?* But besides, that these would only be a *Train* to bring on disputings, and that it is no way safe to venture our Souls upon such defences, when better may be had, (for who will venture his Life upon a *Staff* when he may have a *Sword?*) 'tis easy for Satan to *break* these Bows, and to *cut* these Spears in sunder; he can *ballance* such reasons with *equal* reasons, and presently make us believe, that we have *as good reason* to *commit* the Sin, as those urged by us, for the *not committing* of it.

Thirdly, This Direction of using Scripture-reason doth clearly imply, that the *force* and Power of Scripture is not in the *Words*, or Characters, but in the *Mind* and Reason of it; that not Scripture used as a *charm* or *spell* (as if the Devil were affraid of the sound, and words of it) can *beat back* the Devil, but 'tis the *Authority* of its *Command*, which works upon the Mind the highest *Impressions* of *fear* and *care*, and as a strong Argument prevails with us to forbear. Notwithstanding the plainness and undeniablenss of this inference, not only do *ignorant Men* bless themselves against the Devil by repeating some Phrases or Sentences of Scripture impertinently, and such as have no direct signification of the matter in hand betwixt Satan and them, (as if the Devil could not endure to hear the *Pater noster*, or durst not come within the sound of the name *Jehovah*) but also *Papists*, (and of them, such as might be supposed more considerate than to be carriedby such conceits) have placed a *vertue* in the *Words* and Sounds of Scripture, and therefore do they command (though under some *limitations* and restrictions) the *hanging* of Sentences of Scripture about the *Neck* in *Scrolls*, for the driving away of evil Spirits, though in a clear *contradiction* to the reason which they give in the general against this course, which is this, that the *Power of Scripture is not in the Figures and Characters, but in the mind and understanding of it*; and therefore profits as *pondered in the Heart*, not as *hung about the Neck*: and upon as slender grounds do they place a more than ordinary vertue, in the *Angelical Salutation*, in the *seven* words upon the Cross, in the triumphal Title, *Jesus of Nazareth, King of the Jews*, &c. Such kind of oppositions are but a mock to Satan, we cannot think to *bore the Jaw of this Leviathan with a Thorn*, or to come to him with *this Bridle*, or to *play* with him as *with a Bird*: he

Malleus Malific. Part 2. Quæst. 11. cap. 6.
Virtus Evangelii est in intellectu & non in figuris, ergo melius in corde posita prosunt, quam circa collum suspensa.
Barthol. Sibilla Peregr. quæst. *dec.* 3. *c.* 9. *Q.* 9.

he durst alledg Scripture himself to Christ, and therefore 'tis not the phrase or sound that affrights him.

Fourthly, The Direction doth imply an *argumentative*, *proper* and *fit* use of Scripture *Commands*, or *Promises*. We see Christ urged not any Scripture *indifferently*, but he used fit words, and *chose* to himself *select smooth Stones* out of this Brook to *sling* against this spiritual *Goliah*. Every Temptation had an Answer that doth most fully and properly confront it; he regarded the *main* of the Temptation, and suffered not himself to be *diverted* from that prosecution, by engaging himself in that which might have been *perplexed* and controversial, though he had a fit opportunity to reprove Satan for a dishonest craft of representing Scripture in a sense of *his own making*, and so might have rejected the Temptation of casting himself down, as leaning upon a *false Foundation*, in that God did not promise in *Psal. 91.* to preserve any that should presumptuously expect a protection while they run out of God's ways: yet he waved this Answer, and opposed the assault by a plain Scripture which chargeth the contrary duty.

Secondly, Having seen what this Direction doth *imply*, in these things that are to be *removed* from the *sense* and intendment of it, I shall next for ascertaining of the reality and importance of it, shew that Temptations are to be resisted by *Scripture Arguments*, by these two Evidences.

First, God's recommending of the Commands of Scripture for *such a purpose*; Deut. *6. 6. These words which I command thee this day, shall be in thine Heart —— and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine Eyes*, &c. Whether the later part of the Command is to be understood literally, as the *Jews* apprehended and practised, (though some think otherwise) is not necessary to be asserted, seeing 'tis granted by all, that they were to have the Commands of the Law so ready in their Minds, and Memories, as if they had been written on their Hands, and upon their Foreheads. That God designed this precept for the resistance of Sin and Temptation, cannot be doubted, and that the advantage which might hence arise to them was not only the *information* of their Minds, in point of *Sin*, and *Duty*, is as unavoidable; for that, and more is intended by that part of the Injunction; *These words which I command thee, shall be in thine Heart*, but when? besides this information (which the knowledg of the Law would afford them) and their humble *complyance* with it, as *just*

and

and good (which would enable them to say, *Thy Law, O Lord, is within my Heart*) he further enjoyns them, the quick and ready *remembrances* of these Laws (as if they were *frontlets between their Eyes, and signs on their Hands*;) it can signify no less than this, that in so doing, they would be able to *resist* those Motions, by which Satan would seek to engage them to the violation of these Commands. Neither need we to doubt hereof, when Christ himself hath so fully taught us, by his own Example, in resisting Temptations, the *particular use of the remembrance of the Law*: In the *New Testament* the Apostle is most express in this matter, *Eph. 6. 17. Take the Sword of the Spirit, which is the Word of God*, where not only the *use* of Scripture-Commands and Promises against Satan's Suggestions is taught, but also the *high avail* and potency of this Weapon in reference to its end: 'tis called a *Sword*, and in that comparison, it shews the *active* resistance which may be made by it; and 'tis called, not a Sword of *Flesh*, (for *the Weapons of our Warfare are not Carnal*) but *of the Spirit*, to shew how mighty it is in repelling Satan.

Secondly, Another Evidence of its usefulness, is from the *success* which the Children of God have had in the right management of this Weapon. 'Tis observable that while Christ answered by Scripture, Satan was *silenced*, and had not what to reply to the Answer, but was forced to betake himself to a *new Temptation*. *David* in many places highly magnifies the Power of the Command, in the success he had by it. *Psal.* 17. 4. He shews how available it was to preserve him in his common converse, from the sinful Snares laid before him, *concerning the works of Men, by the word of thy Lips I have kept me from the Paths of the destroyer*. In *Psal.* 18. 22, 23. he tells us that he was shielded from the Sins of his inclination and love (which are hardest to prevent) by the opposition that he gave to the Motions of them, in setting up the Statutes of God against them, *All his Judgments were before me, and I did not put away his Statutes from me; I was also upright before him, and I kept my self from mine Iniquity*. In *Psal.* 119. 11. He puts his *Probatum est* upon the Head of this Receit, and speaks of it as his constant refuge, *Thy Word have I hid in my Heart, that I might not sin against thee*. In *Psal.* 37. 31. He speaks of it as a *tryed* case of *common experience* to all the Children of God, *The Law of God is in his Heart, none of his steps shall slide*. I shall add to this, the Experience of *Luther*, *When* (saith he) *the Motions of the Flesh do rage, the only*

In Epist. ad Gal.

remedy

remedy is, to take the Sword of the Spirit, that is the Word of Salvation, and to fight against them, ——of this, I my self have good experience, I have suffered many great passions, and vehement, but so soon as I laid hold of any place of Scripture, and stay'd my self upon it, as upon an Anchor, straightway my Temptations did vanish away, which without the Word, had been impossible for me to endure, though but a little space, much less to overcome.

Thirdly, The *Excellency* of this remedy will further appear from these following reasons.

First, In that it is an *Universal* Remedy, there can be no Temptation either of *seducement*, or of *affrightment*, but the Scripture will afford a suitable Promise or Command to repel it: So that it (like the *Flaming Sword* in the *Cherubims* hand at *Paradise*) turns every way to guard the Soul. I need not give instances of its Power against sinful Motions, having done that already; and of such Temptations which war against the peace of the Soul: I need but say this in the general, that as the *Nature* of *such* Temptations is to *disguise God*, and to render him dreadful to us, in the appearances of Wrath, and incompassionate Implacableness; (and this *Luther* sets down as a certain rule) So have we in Scripture such *declarations* of the Mind and tender Inclinations of God, and such full and *clear* Promises to assure us of this, and those so *adapted* to every case, to every kind of hard thought which we might take up against him, that we may find enough in them to break all those malicious misrepresentations of Satan, and to keep up in our Mind, *right thoughts of God*; which if we will adhere to (not suffering such Promises to be wrested out of our hands, nor our Hearts to give way to malignant impressions of Cruelty, Revenge or Unmercifulness in God) though we be cast into *Darkness*, into the *Deeps*, we may find some *Bottom* on which to fix such *beginnings* of Hope, as may at last grow up to a *Spirit of rejoicing* in God our Saviour: and in this case, when our Heart and Satan dictate to us that *God is our Enemy*, we ought (as it were) to *shut our* Eyes; to refuse to hearken to our own *Sense* and Feeling, and to *follow the Word*; but if we once give up the word of Promise, 'tis impossible the wound of Conscience should be healed with any other consideration.

Canon est, quod in omnibus tentationibus — alium fingimus Deum esse quàm sit, putamus enim Deum tunc non esse Deum sed horribile spectrum. *tom.* 4. *f.* 147.

Reclamat (Sathan) in corde tuo, te non esse dignum ista promissione— est autem opus ardenti oratione, ne extorqueatur nobis promissio. *Luther in Gen.* c. 21 f. 188

Cor dictat Deum adversum verbum Dei, sequi debeo non sensum meum. *Idem tom.* 4. *f.* 156.

Nulla alia re potest Sanari hoc vulnus conscientiæ, quam verbo Divinæ promissionis. Id. *tom.* 4. *f.* 400.

Secondly, This Remedy is *comprehensive* of most other *Remedies* against Satan's Temptations. In *Eph.* 6. There are several other peices of Spiritual Armour recommended, and yet there is such a

manifest mutual respect betwixt this and those, that any may conclude that however they be *distinguished* in their *Names*, yet they are *conjoyned* in their *Operation*; the *Girdle* (so far as it relates to truth of Judgment and Opinion) depends on the *word of Scripture* for Information; the *Shoes* (which are *defensive resolves* to walk with a *steedy Foot* in the ways of Religion, notwithstanding the hardships that attend Holiness) are prepared to us, by the comfortable and peace-bringing *Promises of the Gospel*; the *Righteousness* which is our *Breast-Plate*, is only *set forth*, and *wrought out* to us by the Scripture, and its Ordinances; *Faith*, which is our *Shield*, and *Hope*, which is our *Helmet*, they neither of them act *without the warrant* and encouragement of it: and whereas other parts of the Armour are *defensive*, this of the Scripture is compared to the *Sword*, which not only *defends*, but also *offends*, and beats back the Enemy. If the matter be seriously considered, *all these parts* of Armour are but these *two*, the *Graces* of the Spirit, Faith, Hope, Patience in their *sincere exercise*, and the *word of Scripture* as the *Instrument* by, and in which they shew their *Operations*; so that all this Armour being put to *use*, in every particular Temptation, it amounts to no more than this we are speaking of, *viz. That sinful Motions are to be rejected, by a believing, sincerely resolute opposing of them, with Arguments from the Word of God.*

Thirdly, Scripture (as it is the Word and Command of the great King of Heaven) hath a *daunting* and commanding Authority over the *Consciences* of Men. *Where the Word of a King is, there is Power*, *Eccles.* 8. 4. and such is the *Majesty* of a Divine Law, that it hath Power over the *Consciences* of those that are yet in their *Sins*, and can *wound*, *affright*, *constrain*, and *bind* even the *Rebellious*: so that so long as they retain any of their Natural Impressions of a Divine Power, they have some awe for his Commands, which may be seen and argued (where it would be least expected) from the *enragement* of the Hearts of Sinners, when *Sin by the*
Rom. 7. 13, 14. *Commandment* (accidentally) *becomes exceeding sinful*. For as that *outragious* fierceness doth arise from the *contrariety* that is betwixt a *Carnal Heart*, and a *Spiritual Law*; so that *contrariety* would never work, if the *Authority* of that Law (having a Power to restrain, and give check to the corruption of the Heart) were not some way *owned* by the Conscience: for where no *countermanding Law* is *owned*, there can be no *irritating*, *provoking restraint*. This it can do to the vilest of Men: but of how much more Power may

we imagine the Word to be with good Men, whose Hearts *trem-ble* at the Word, when they *bind the Law upon their Heart* and charge their Consciences with it? 'tis surely *quick and powerful, sharper than a two edged Sword:* nor doth it only by *unlovely* affrightments terrify them from Sin, but by commanding Duty make the Heart *in love* with it, so that it becomes a delightful satisfaction to be preserved from the Snare.

Quam suave mihi subito factum est carere suavitatibus nugarum, & quas amittere metus fuerat, jam demittere gaudium erat, *Aug. Confes. l.* 9. *c.* 1.

Fourthly, There is no Argument that can be used against Temptations, that can be more *afflictively discouraging* to Satan: Satan, as bad as he is, cannot but *believe* those Truths which he knows, and he knows that there are many Truths in Scripture which respect him, as threatnings of Punishment and Divine Vengeance; he *believes* these things and *trembles*, Jam. 2. 19. His unavoidable *knowledg*, or remembrance of these things begets *horrour* in him, he cannot but be under a dread of these Truths; What can be supposed so to wound him as the bringing these things to memory, by urging the Command of God against him? *Dr. Arrowsmith* gives two instances of this kind, the one of *Christopher Haas* in *Sweedland* (from the Epistle Dedicatory to the 5 *tomes* of *Brentius's* works:) The other of *Daniel Cramer* Rector of a School at *Stetin* in *Germany:* on both which the Devil made a bold attempt in a *personal Appearance:* from the first demanding a *Catalogue* of his Sins in Writing; from the other demanding a *Paper* in which one of the Students had obliged himself to Satan's Service, they both referred him to that Text of *Gen.* 3. 15. *The Seed of the Woman shall bruise the Head of the Serpent.* And this was retorted upon him with such a *strong exercise* of Faith, that he presently *desisted* the suit and vanished.

Tract. Sacr. *l.* 1. *c.* 3. §. 6.

Fifthly, This Weapon cannot easily be *wrested* out of our hands. When we urge a *Divine Prohibition* against a Temptation, what can he say in Answer? he cannot *deny* it to be the *Word* of God, or to be *true*, or that we are not *obliged* to it; he made none of these returns to Christ, but by his *silence*, *owned* that it was God's Holy Command *obliging* us to Duty. Neither dares he stand upon these *exceptions* to us, except he find our Faith *inclined* to waver, or our minds *weak* and wounded by inward troubles of Spirit; and when he puts on a boldness to deny Scripture to be the Word of God, or that it signifies God's real intendments in his threatning (for by begetting *unbelief* of the Truth of Scripture, and by suggesting *hopes of escape* and pardon, notwithstanding the violation of the

Commands of it, he wrests (when he doth prevail) this Weapon out of our hands) yet he is forced to *fetch a compass*, and by many *previous* insinuations to make his way to these *atheistical assertions*. Thus he did with *Eve*, first (finding her a *little* inclinable) he *dropt* in privily something that might argue, the *Improbability* of the threatned Penalty, and then at last *positively* denyed it. But now if we hold to this, *that the Command is true and holy, and just and good*, he cannot wrest our plea from us.

Sixthly, Nothing doth more *undermine* Temptations, by rendring the *reasons* and motives thereof *vain* and empty, than doth the contrary commands of Scripture. Temptation hath always some *inticement* of pleasure or profit, and these only seem to be *taking* or reasonable, while we *consider not* the Word of God, as *rotten wood* or *Fish*, *shine* only in the *dark*, but when we are urged with *sinful pleasures*, how *mean*, base, dangerous, and unlovely be they, when the command to the contrary gives information, that they are *snares* and lead to Death, or the provocation of the Almighty.

Seventhly, While we resist with Scripture-Arguments, we *engage God* (whose Command we would stand by) to go down to the Battel with us; we *lay hold upon his strength*, and put obligations upon him, to take us out of the snare, and to deliver us from him who is *too strong* for us.

Fourthly, It remains that in a word, I shew *how* the Commands or Arguments of Scripture are to be *used* in resisting Satan, which is thus: *When you have any sinful thought cast into your mind, presently reject the offer, by charging your heart with duty, from some opposite command.* As if you be urged to acts of Uncleanness, presently refuse, thus; No, I must not, God hath commanded the contrary, he hath said *thou shalt not commit Adultery*. If a covetous thought arise, reject it with this, God hath said, *thou shalt not Covet*. If you be tempted to please the Flesh, and follow vain delights, answer it with this, *If ye live after the Flesh, ye shall die*; and the like must be done in other Temptations.

Object. Some may perhaps think, that this is *easy work* and quickly done, and that it seems to attribute a *Virtue* and Power to the *words* of Scripture, as if Satan were charmed by the language or phrase.

Answ. However, At the first view this may seem easy, yet he that shall consider how much *exercise* of Grace goes necessarily to the right use of Scripture *opposition*, shall not see cause to slight it as common,

Secondly, He must pray *in the Spirit*, his *Soul* must be *truly* in the Duty. A more than *ordinary* earnestness is necessary at *solemn* times, he must put out all his Strength, he must *cry mightily*, and with his *whole Heart*.

Thirdly, When his Spirit grows dull, he must *reinforce* it, watch his Heart he must; and if it be needful to quicken it up, he must add *Fasting* or *Meditation*, or whatever other means may be helpful.

Fourthly, In this course he must continue without giving off the Duty, though God behave himself as if he minded not his cry, or took no notice of his hazard, yet without weariness must our Supplications follow him. It must be continued with *all Perseverance*.

Fifthly, The Heart that undertakes this must not be so *narrow*, as to be centred upon his own *concern only*, when he is melted into a *Spirit of Meekness* and Compassion for *others*, and is not so sollicitous for Peace or Ease, that he could hug himself in his *private enjoyment*, without *concerning* himself to tender and help those that are in the same dangers; when his Supplications are for *all Saints* as well as for *himself*, then may he expect to receive an *Olive branch of Peace* from Heaven in the return of his Prayer.

'Tis often objected by such, that they *pray*, but are not *heard*; and that Temptations continue, notwithstanding many crys and wrestlings. Object.

First, It is a great *mistake* to think that Prayers are *not heard*, or do not prevail, because the Temptation is *not quite removed*; Prayers may be acceptable to God, and recorded among his remembrances, where the Temptation, for *Exercise* and other *holy Ends*, may be continued. *Answ.*

Secondly, What God hath *promised* to such Prayer he fails not to *make good*, he hath not promised to *exempt* us from Temptation, but from the *Power* and prevalency of it; *If his grace be sufficient for us* in the mean time, 'tis an answer as good as *Paul* got when he was importunate; *if together with the Temptation he gives an issue, that we may be able to bear it*, there is his faithfulness in keeping promise; he no where promised, that Satan should *not tempt*, but that he should *not prevail*; while we can hold up our hands in the Mount to God, (and our praying frame will ascertain us of this: *For a Man is never overcome by a Temptation, so long as he can Pray against it*; for so long he *delights not* in it, so long *he consents not*, and till he *do consent*, Satan *cannot prevail*.) *Prayer* will either make the *Temptation give way*, or the *Temptation* will make *Prayer*

give

give way; but so long as we hold out with earnestness, the Temptation cannot prevail.

Object. Some further Object, that the *more* they pray, they are the *worse*, and more infested by Satan than they were before they undertook that course.

Answ. 1. It may be they may have *more trouble* from Satan. *David thought on God, and his trouble was increased*, and no wonder; Satan's spite and fury puts him upon giving greatest molestations to those of whom he despairs to subdue.

Secondly, But though they may be more troubled, yet they may be *furthest from Conquest*. These disquiets are like the trouble of the *working of Physick*, which at first taking may make a Man *more sick*, and yet bring him nearer to a *state of health* and strength: fear not then, faint not, resist faithfully, and to the utmost, and *God shall bruise Satan under thy Feet shortly*.

FINIS.